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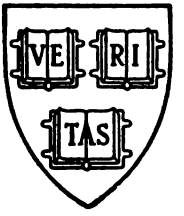

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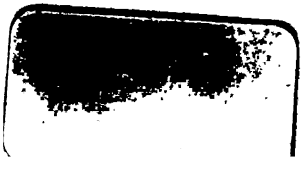

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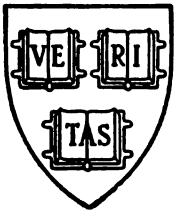

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CHRONICLE OF THE CID,

FROM THE SPANISH.

BY

ROBERT SOUTHEY.

FIRST AMERICAN EDITION.

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CONTENTS.

BOOK I.

Sect.		Page.
I.	How King Ferrando reigned in Castille,	45
II.	Of the lineage of Rodrigo of Bivar,	46
III.	Of the strife between Count Gomez and Diego Laynez, and how Rodrigo slew him,	47
IV.	How Rodrigo took the five Moorish kings,	48
V.	How Ximena Gomez asked Rodrigo of the King in marriage,	49
VI.	How Rodrigo accepted her for his wife,	*ib.*
VII.	How Rodrigo took his wife home, and of the vow which he made,	51
VIII.	Of the dispute concerning Calahorra,	*ib.*
IX.	Of the charity of Rodrigo towards the leper,	52
X.	Of the combat which was fought for Calahorra,	54
XI.	How the Counts plotted against Rodrigo,	56
XII.	How Rodrigo gained a great victory over the Moors,	57
XIII.	Of the taking of Viseu,	*ib.*
XIV.	Of the taking of Lamego,	59
XV.	Of the siege of Coimbra,	60
XVI.	How Santiago appeared to the Greek Bishop,	61
XVII.	Of the grant made by the King to the monks of Lorvam,	62
XVIII.	How Rodrigo was knighted,	65
XIX.	Of the taking of Montemor,	*ib.*
XX.	How Ruydiez was called the Cid,	66
XXI.	How the Emperor demanded tribute of Spain,	*ib.*
XXII.	Of the answer which the King sent,	67
XXIII.	How the Cid defeated the Lord of Savoy,	68
XXIV.	How the Pope and the Emperor yielded their demand,	69
XXV.	How the King returned into his own land,	70
XXVI.	How the King divided his dominions,	*ib.*
XXVII.	How the Infante Don Sancho complained of the wrong which was done him,	72
XXVIII.	Of the death of the King,	*ib.*

BOOK II.

I.	How King Don Sancho was wroth at the partition of the kingdoms,	75
II.	How the Kings of Navarre and Aragon came against Castille,	76
III.	How King Don Sancho defeated the King of Aragon,	77
IV.	Of the beginning of the strife between the brethren,	78
V.	How King Don Sancho had a meeting with his brother King Don Alfonso,	80
VI.	How King Don Garcia sent to ask aid from his brother King Don Alfonso,	81
VII.	How Don Rodrigo Frojaz slew Verna,	*ib.*
VIII.	Of the battle at Agoa de Mayas,	82
IX.	How King Don Garcia fled to the Moors,	84
X.	How King Don Garcia went out from Santarem to battle,	85
XI.	How Alvar Fanez asked the king for a horse and arms,	86
XII.	How King Don Sancho was taken, and of the death of Don Rodrigo Frojaz,	*ib.*
XIII.	How Alvar Fanez rescued the king,	88
XIV.	How King Don Garcia was taken,	89

Digitized by Google

Sect.		Page.
XV.	How King Don Sancho went against his brother Alfonso,	90
XVI.	Of the battle at Vulpegera,	91
XVII.	How the Cid delivered King Don Sancho,	92
XVIII.	How King Don Alfonso fled to the Moors,	*ib.*
XIX.	Of the friendship which Alimaymon showed to King Don Alfonso,	93
XX.	Of the talk which the Moors held, in what manner Toledo could be taken,	95
XXI.	How Alimaymon took an oath from King Don Alfonso,	96
XXII.	How King Don Sancho crowned himself king of the three kingdoms,	98
XXIII.	How King Don Sancho went against Zamora,	99
XXIV.	Of the message which the king sent to Doña Urraca,	*ib.*
XXV.	Of the council which Doña Urraca held, and the answer which she gave,	102
XXVI.	How the King was wroth with the Cid,	103
XXVII.	How Doña Urraca resolved to yield the town,	105
XXVIII.	How Vellido Dolfos fled out of the town,	107
XXIX.	How the men of Zamora warned King Don Sancho of the treason which was designed,	108
XXX.	How King Don Sancho was slain by treason,	109
XXXI.	How Vellido Dolfos fled to Doña Urraca for protection,	110
XXXII.	Of the death of the king,	111

BOOK III.

I.	How it was resolved to impeach the people of Zamora,	113
II.	How Don Diego Ordonez made the impeachment,	114
III.	Of the manner in which the combat was to be performed,	115
IV.	How Don Arias and his sons resolved to do combat for Zamora,	116
V.	How Don Arias was persuaded that his son Pedrarias should do battle in his stead,	117
VI.	Of the first combat,	118
VII.	Of the second combat,	119
VIII.	Of the third combat, and how it was left undetermined,	120
IX.	How King Don Alfonso departed from Toledo,	122
X.	How the Cid would not kiss the King's hand,	124
XI.	Of the oath which King Don Alfonso took,	126
XII.	How Don Alfonso was crowned king,	127
XIII.	How King Don Alfonso went to succor Alimaymon,	128
XIV.	How the King went into Toledo,	129
XV.	Of the noble dealing of the King with Alimaymon,	*ib.*
XVI.	How my Cid won many battles,	131
XVII.	How King Don Alfonso was made wroth with the Cid,	132
XVIII.	How the Cid was wrongfully banished,	133
XIX.	How the Cid departed from his own house, being a banished man,	134
XX.	How the Burgalese dared not receive him,	135
XXI.	How the Cid sent to borrow money of the Jews,	136
XXII.	How the Jews lent the money, and took away the chests,	138
XXIII.	How the Cid went to Doña Ximena at Cardena,	139
XXIV.	How the Cid took leave of his wife and daughters,	141
XXV.	How the Cid left the kingdom of King Don Alfonso,	142

BOOK IV.

I.	How the Cid won the castle of Castrejon,	143
II.	How the Cid sold his spoil to the Moors,	144
III.	How the Cid went against Alcocer,	145
IV.	Of the taking of Alcocer,	146
V.	How the King of Valencia sent orders to take the Cid alive,	147
VI.	How the Cid was besieged in Alcocer,	*ib.*
VII.	How the Cid went out to give them battle,	148
VIII.	How Pero Bermudez carried the banner into the middle of the Moors,	149
IX.	Of the great victory won by the Cid,	150
X.	How the Cid sent a present to King Don Alfonso,	151
XI.	How Alvar Fanez presented the horses to the King,	152
XII.	How the Cid departed from Alcocer,	153
XIII.	How the Cid was received into Zaragoza,	154
XIV.	How the Cid spoiled the country,	155
XV.	How Don Ramon Berenguer came to take away his spoil from the Cid,	156
XVI.	Of the great bounty of the Cid towards Don Ramon Berenguer,	157
XVII.	How the Cid won all the lands of Borriana,	160
XVIII.	How the Cid defeated King Abenalfange and Don Ramon Berenguer; and of the great treason which was committed at Rueda,	*ib.* 161
XIX.	How the Cid took the castle of Rueda,	162
XX.	How the Cid took King Don Pedro of Aragon prisoner,	163

Digitized by Google

Sect. Page.

XXI. How the Cid returned into Castille, ... 164

BOOK V.

I. How the King of Badajoz would have taken Toledo, ... 165
II. How Diego Rodriguez, the son of the Cid, was slain, ... 166
III. How King Don Alfonso went against Toledo, ... *ib.*
IV. Of the taking of Toledo, ... 167
V. How Yahia went to spy the state of Valencia, ... 168
VI. How Yahia was received into Valencia, ... 169
VII. Of the tax which was raised for barley for the Christians, . 170
VIII. How Yahia went against Abenmazot in Xativa, ... 171
IX. How Abenalfange came to help Abenmazot, ... 173
X. How Alvar Fanez plundered the country, ... 174
XI. Of the covenant which one of the sons of Abdalla Azis made with King Don Alfonso, . 175
XII. How Alvar Fanez was called away from Valencia, ... 176
XIII. How the Cid went to Zaragoza, 177
XIV. How the King of Zaragoza could not win the city as he thought, 178
XV. How Count Ramon Berenguer came against Valencia, . *ib.*
XVI. Of the covenant which was made between King Yahia and the Cid, ... 180
XVII. How Count Ramon came with a great power of Frenchmen against the Cid, ... *ib.*
XVIII. Of the letter which Count Ramon sent unto the Cid, . . 182
XIX. Of the letter which the Cid sent in reply, ... *ib.*
XX. How the Cid defeated Count Ramon, ... 183
XXI. Of the death of Abenalfange, and how the Cid became master in the land, ... 185
XXII. How the Cid went to Requena, thinking to meet the king, . 186
XXIII. How King Don Alfonso banished the Cid a second time, . . 187
XXIV. How the Cid laid waste the lands of King Don Alfonso, and the king did him justice, 189
XXV. How Abeniaf sent to the Almoravides to come against Valencia, ... *ib.*
XXVI. How Valencia was won by the Almoravides, ... 191
XXVII. How Abeniaf put King Yahia to death. 192

BOOK VI.

I. How Abeniaf was greatly puffed up, . 194

Sect. Page.

II. How the Cid sent letters to Abeniaf, 195
III. How the Cid laid siege to Juballa, . *ib.*
IV. How the Cid warred against Valencia, ... 197
V. How the Cid offered to support Abeniaf, who agreed to send away the Almoravides, . . . 198
VI. How Abeniaf sent great treasures to the Miramamolin, . . *ib.*
VII. How the Cid won the suburb of Alcudia, ... 199
VIII. How they of Valencia sent away the Almoravides, and made peace with the Cid, . . 201
IX. How Juballa became a great town, 202
X. How the Cid made war upon Albarrazin, ... 203
XI. How Abeniaf sent for the Cid, . 204
XII. How the Cid asked Abeniaf to give him a garden, . . 205
XIII. How they of Valencia took courage because of the approach of the Almoravides, . . 206
XIV. Of the great rain and wind which caused the Almoravides to turn back, ... *ib.*
XV. Of the great price of food in Valencia, and how the suburbs were destroyed, . . . 208
XVI. How the Almoravides returned into their own country, . . 209
XVII. Of the lamentation which was made for Valencia, . . 210
XVIII. How they of Valencia put their trust again in Abeniaf, . . 212
XIX. How Abeniaf took the sons of Aboegib and delivered them to the Cid, ... 213
XX. How Abeniaf went out to meet the Cid, and how he would not keep the terms which were made, ... 215
XXI. Of the pride and tyranny of Abeniaf; and how the price of food waxed more and more, . 217
XXII. Of the famine which there was in Valencia, ... 218
XXIII. How they sent to ask aid of the King of Zaragoza, . . . 219
XXIV. Of the answer of the King of Zaragoza, and of the search which Abeniaf made for food, 220
XXV. How the King of Zaragoza sent letters to Valencia, . . 221
XXVI. How Abenmoxiz rose against Abeniaf and how he was taken, 222
XXVII. How the Cid attacked the city and was put to the worst, and of the great cruelty which he committed upon the Moors, . 224
XXVIII. How the people went to an Alfaqui, and it was accorded that he should go between them and the Cid, . . . 226
XXIX. How the Cid made Martin Pelaez, of a coward, a good knight, ... *ib.*

Digitized by Google

Sect. Page.

XXX. How the city was to be yielded up, if succor did not come within fifteen days, . . . 230
XXXI. Of the riches which were found upon the messengers, and of the price of food, ... 231
XXXIII. How the city was yielded up, 232

BOOK VII.

I. How the people died after the famine, 234
II. Of the honor which the Cid did unto the Moors, ... ib.
III. How the Cid spake unto the Moors, 235
IV. What farther the Cid said unto the Moors, ... 237
V. How the promises of the Cid proved false, and how he demanded that Abeniaf should be delivered into his hands, . . 238
VI. How the Moors asked counsel of Abdalla Adiz, and how they delivered up Abeniaf, . . 239
VII. How the Cid said that he would dwell in the Alcazar, and how he took possession thereof, 240
VIII. How Abeniaf was tortured to make him give account of his riches, and he gave a false account, and was stoned, . . 242
IX. Of the speech which the Cid made unto the Moors, telling them that he would have the city to himself, ... 244
X. How the King of Seville came against Valencia, and was defeated, ... 245
XI. How the Cid numbered his people, 246
XII. How there came a Bishop to Valencia, and the Cid made the city a bishopric for him, . 247
XIII. How the Cid sent for his wife and daughters, ... ib.
XIV. How these messengers came to the king, and of the great favor which was shewn them, . 248
XV. How they came to Burgos, and how Doña Ximena and her daughters left the monastery to go with them to Valencia, 250
XVI. How Doña Ximena and her daughters came to Valencia, 252
XVII. How tidings came that the Miramamolin was coming against Valencia, ... 256
XVIII. How the Cid took his wife and daughters upon the tower, that they might see the Moors land, 257
XIX. Of the counsel which was taken, after what manner they should attack the Moors, . . . 259
XX. Of the great victory which the Cid won over King Yucef, . . ib.
XXI. How the Cid entered the city, and how he gave in marriage the damsels of his wife Doña Ximena, ... 261

Sect. Page.

XXII. Of the great spoil which was found, ... 262
XXIII. How King Yucef died, and of the charge he gave his brother to revenge him, ... 263
XXIV. Of the present which the Cid sent unto the king, . . ib.
XXV. How the Infantes, of Carrion desired to marry the Cid's daughters, ... 265
XXVI. How the meeting was appointed between the King and the Cid, 266
XXVII. How they made ready for the meeting, ... 267
XXVIII. Of the meeting, ... 268
XXIX. How the King asked the Cid to give his daughters in marriage to the Infantes, . . 270
XXX. How the Cid dispeeded himself of the King, ... 271
XXXI. Of the conditions of the Infantes, ... 272
XXXII. How Alvar Fanez gave his kinswomen to the Infantes, . 273
XXXIII. Of the marriage, ... 274

BOOK VIII.

I. How King Bucar made ready to revenge his brother, King Yucef, 275
II. Of the cowardice shewn by the Infantes of Carrion when the lion brake loose, ... ib.
III. How the Infantes plotted to revenge themselves upon the Cid, . 277
IV. How the Infantes were afraid when they beheld the great power of the Moors, ... 278
V. Of the message sent by King Bucar to the Cid, ... 279
VI. Of the answer of the Cid, . . 280
VII. Of the order of the Cid's battle, . 281
VIII. How the Cid defeated King Bucar and twenty-nine kings, . . 283
IX. Of the great spoil which was won by the Christians, ... 285
X. How the Infantes said that they would return into their own country, ... 286
XI. How Doña Ximena mistrusted the evil purpose of the Infantes, . 287
XII. Of the parting between the Cid and his daughters, ... 288
XIII. How the Infantes would have slain Abengalvon, ... 289
XIV. Of the great cruelty which the Infantes committed upon their wives, ... 290
XV. How Felez Munoz found these dames lying in the forest, . 292
XVI. How Pero Sanchez and the other knights defied the Infantes, . 293
XVII. How those knights made their complaint to the king, . . 294
XVIII. How Felez Munoz found a good man, who took the dames to his house, ... 295

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Sect. Page.

XIX. How Diego Telles took these dames to Santesteban, . . 296
XX. How Alvar Fanez demanded justice of the King against the Infantes, ... 298
XXI. How Alvar Fanez went for the dames, ... 299
XXII. How Pero Bermudez returned to Valencia, ... 301
XXIII. How the dames returned to Valencia, ... 302

BOOK IX.

I. How the Cid departed for the Cortes, 304
II. How the Infantes would fain have been held excused, . . . 305
III. Of the meeting between the Cid and the King, ... *ib.*
IV. How the Cid sent his ivory seat to be placed in the palace, . . 307
V. Of the strife which was about to rise concerning the ivory seat, . 308
VI. How the Cid and his knights apparelled themselves and went to the Cortes, ... 309
VII. How the King bade the Cid sit on his ivory seat, ... 310
VIII. How the King appointed Alcades to give judgment in this cause, 311
IX. How the Cid demanded back Colada and Tizona, ... 312
X. How the Cid made his second demand against the Infantes, . 314
XI. How the Cid made his third demand against the Infantes, . . 316
XII. How the Cid defied the Infantes, . 318
XIII. How Pero Bermudez, being angered by the Cid, smote down Count Don Garcia, ... 319
XIV. How the King said that he would give sentence in this matter, . 320
XV. How the battle was appointed, and the Cid named his champions, ... 321
XVI. How the Infantes of Aragon and Navarre sent to ask the daughters of the Cid in marriage, . 323
XVII. How the Cid committed his three knights to the King's protection, ... 324
XVIII. Of the nobleness with which the Cid distributed his treasure, . *ib.*
XIX. How the Cid would have given Bavieca to the King, . . 325
XX. Of what the Cid said to his three knights, ... 326

BOOK X.

I. How the King went to Carrion, . . 327
II. How the Infantes sent to desire that Colada and Tizona might not be used against them, . . 328
III. How they entered the lists, . . 329
IV. Of the combat between Pero Bermudez and Ferrando Gonzalez, ... 330

Sect. Page.

V. Of the battle between Martin Antolinez and Diego Gonzalez, . 331
VI. Of the battle between Muño Gustioz and Suero Gonzalez, . . *ib.*
VII. How the Infantes of Carrion were declared traitors, ... 332
VIII. Of the great joy which was made in Valencia, ... 334
IX. How the Soldan of Persia sent presents to the Cid, . . 335
X. Of the presents which the Soldan sent, ... 336
XI. Of what passed between the messenger of the Soldan and the Cid, ... 338
XII. Of the reason why the Soldan sent this great present, ... 339
XIII. Of the coming of the Infantes of Aragon and Navarre, . . 341
XIV. Of the marriage of the Infantes, . 342
XV. How the messenger of the Soldan was despatched, ... 343
XVI. How the Alcade of Valencia was baptized, ... 344

BOOK XI.

I. How tidings came that King Bucar was coming against Valencia, 346
II. How St. Peter appeared unto the Cid, ... 347
III. How the Cid spake to his people, . 348
IV. How the Cid took to his bed, . . 349
V. How the Cid appointed what should be done after his death, . . 350
VI. How the Cid made his testament and departed, ... 351
VII. How King Bucar came up against the city, ... 353
VIII. How the Christians went out from Valencia, ... 354
IX. How King Bucar was utterly discomfited, ... 356
X. How the Moors went into the city, . 357
XI. How the sons-in-law of the Cid came to meet the body, . . 359
XII. How King Don Alfonso came to do honor to the Cid, . . . 361
XIII. How the body of the Cid was placed in his ivory chair, . 362
XIV. How the company brake up after this was done, ... 363
XV. Of the care which was taken of Bavieca, ... *ib.*
XVI. Of the death of Doña Ximena, . 364
XVII. Of what happened to a Jew who would have taken the Cid by the beard, ... 366
XVIII. How the body of the Cid was interred, ... 368
XIX. Of the death of Gil Diaz, . . *ib.*
XX. How the King of Navarre restored the booty which he had taken, in honor to the Cid, . . 369
XXI. How the Cid went to the great battle of the Navas de Tolosa, 370

Digitized by Google

Sect.		Page.
XXII.	How King Don Alfonso the Wise removed the body of the Cid,	371
XXIII.	Of the second removal of the body, and how it was resolved to remove it again,	372
XXIV.	Of the ceremonies before the lid of the tomb was lifted,	373
XXV.	How the third translation was performed,	375
XXVI.	Of the miraculous rain which fell during this translation,	376
XXVII.	Of the letter which the Emperor issued touching this translation,	377
XXVIII.	How the tombs were translated to the middle of the great Chapel,	379
XXIX.	Of the state of those tombs at the present time,	380
XXX.	Of the relicks of the Cid,	381
XXXI.	How the Cid should have been canonized,	383

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PREFACE.

THIS Chronicle of the Cid is wholly translation, but it is not the translation of any single work. The three following have been used.

1. CHRONICA DEL FAMOSO CAVALLERO CID RUYDIEZ CAMPEADOR. *Burgos* 1593.

The First and only other edition of this Chronicle was printed in 1552. The Infante Don Fernando, who was afterwards Emperor, seeing the manuscript at Cardeña, ordered the Abbot Don Fr. Juan de Velorado to publish it, and obtained an order from his grandfather Fernando the Catholic King to the same effect. The Abbot performed his task very carelessly and very inaccurately, giving no account of the manuscript, and suffering many errors to creep into the text, which might have been corrected by collating it with the original.

Beuther, Escolano, and others, ascribe it to Abenalfarax, the nephew of Gil Diaz. Berganza is of opinion that the main part was written by Gil Dias himself, because the manuscript at Cardeña, says, 'Then Abenfax the Moor, who wrote this Chronicle in Arabic, set down the price of food: And Abentaxi, according to him, was the name of Gil Diaz before his conversion. Abenalfarax is named in the end of the book as the author: he concludes therefore that it was completed by him; . . and this the *Coronica General* con-

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firms by saying, *Segun cuenta la Estoria del Cid, que de aqui adelante compuso Aben Alfarax su sobrino de Gil Diaz en Valencia.* The printed Chronicle however says Abenalfarax where Berganza reads Abenfax, and writes Alfaraxi for the Moorish name of Gil Diaz. This question is not easily decided. There is nothing Arabian in the style of the Chronicle, except the lamentation for Valencia, which is manifestly so. It is most probably the work of a Spaniard, who used Arabic documents.

It is equally impossible to ascertain the age of this Chronicle. The Abbot who published it judged that it was as old as the days of the Cid himself. This supposition is absurd. Lucas of Tuy and the Archbishop Rodrigo are frequently cited in it. It was however an old manuscript in 1552. A much older was seen in 1593 by Don Gil Ramirez de Arellano, which according to his account was in Portugueze, but agreed in the main with that which had been published. The older the language, the more it would resemble Portugueze. Another question is, whether it has been inserted in the *Coronica General*, or extracted from it: for that the one copied from the other is certain: but it is equally certain from the variations, that each must have had some other original; . . perhaps the Arabic. If the *Chronica del Cid* be extracted from the General Chronicle, which is giving it the latest date, even in that case it was written before the end of the 13th century; that is, little more than 150 years after the Cid's death; and whatever fiction has been introduced into the story, must have been invented long before, or it would not have been received as truth, and incorporated into the general history of Spain. This question has not been, and perhaps cannot be decided. There are some errors in the Chronicle of the Cid which are corrected in the General Chronicle, and sometimes it contains passages which are necessary to explain an after circumstance, but are not found in the other.[1]

[1] The language of the *Chr. del Cid* is sometimes of greater antiquity

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2. *Las quatro partes enteras de la Cronica de España, que mando componer el Serenissimo Rey Don Alonso llmado el sabio, donde se contienen los acontescimientos y hazañas mayores y mas señaladas que suçedieron en España, desde su primera poblacion hasta casi los tiempos del dicho señor Rey. Vista y emendada mucha parte de su impresion por el maestro Florian Docampo Cronista del emperador rey nuestro señor. Con previlegio imperial.*

Fue impressa la presente Cronica general de España en la magnifica, noble y antiquissima cibdad de Zamora: por los honrrados varones Augustin de paz y Juan Picardo compañeros inpressores de libros, vezinos de la dicha cibdad. A costa y espensas del virtuso varon Juan de Spinosa mercader de libros vezino de Medina del Campo. Acabose en nueve dias del mes de deziembre. Año del nascimiento de nuestro salvador Jusu Christo de mill y quinientos y quarenta y un años, Reynando en España el Emperador Don Carlos nuestro Señor y Rey natural.

Florian de Ocampo relates the history of this first edition in his epistle dedicatory to Don Luys de Stuniga y Avila. The printers of Zamora, he says, came to him and besought him to give them something which they might publish to the use and glory of those kingdoms whereof they and he were natives. He had at that time in his house a manuscript of this Chronicle, which had been lent him by the Licentiate Martin de Aguilar. Aguilar joyfully gave up the manuscript to the printers, and Ocampo undertook to correct the press as far as he could in those hours which he could spare from his studies and pursuits: this, says he, I did with such fidelity, that I would never permit the style, nor order, nor antique words to be changed, holding any such alteration to

than the other, . . for instance; . . *E tamaño fue el plazer del Rey D. Fernando e de los suyos quamaño fue el pesar del Rey D. Ramiro de Aragon e de los suyos.*

In the *Cor. Ger. quan grande* and *tan grande* are the phrases. But this is a subject which none but a Spaniard can properly investigate.

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be an offence committed upon the work of another. Notwithstanding this becoming respect for antiquity, Ocampo passes a censure upon the style at the end of the Sumario. He says, *Todas estas cosas sobredichas van escritas en estas quatro partes con plabras antiguas y toscas, segun las usavan los Españoles al tiempo que las hazian, quando se presciavan mas de bien obrar que de bien hablar; puesto que siempre fue y sera gran alabança bien hablar a los que bien obran.*

The Spanish Chronicles were all villanously printed, because the printers made use of the first manuscript they could find, and the correctors did their best to bring the language to that of their own times, after the newest and most approved fashion. This mischief Ocampo prevented as far as he could, but he should have done more; Ocampo was not a common Corrector of the Press! he was Chronicler to the King of Castille, and any manuscript in the kingdom which he had asked for would have been put into his hands as readily as that of his friend Aguilar. The copy which he implicitly followed happened to be remarkably faulty. Words and sentences are omitted in almost every column, whole chapters are wanting, and even one entire reign. Zurita collated the printed book with a manuscript of great antiquity, which had once belonged to the famous Marques de Santillana; and this copy, in which he had with his own hand inserted all the omissions, was in the possession of the Marques de Mondejar. An imperfect manuscript, which is likewise of great antiquity, is at Salamanca, in the Collegio de S. Bartolome: some man of letters has prefixed a note to it, saying that it contains many chapters which are not to be found in the printed book... *y tiene tambien otra utilidad que es, el hallarse aqui los vocablos y voces castellanas antiguas en su pureza, sin haberse limado al tiempo presente, como la imprimio Florian de Ocampo.* If this writer be accurate, the copier of Aguilar's manuscript had modernized the book as well as mutilated it.

Ocampo calls this work *la Chronica de España, que mando*

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componer el Serenissimo Rey D. Alonso. The manuscript which Zurita collated has *la Estoria de España que fizo el mui noble Rey D. Alonso.* The Marques de Mondejar possessed three manuscripts, neither of which supported Ocampo's reading, nor afforded the slightest ground for supporting it. On the other hand, Don Juan Manual, Alonso's nephew, expressly says that the King made the Chronicle, and in the Prologue the King says so himself. That Florian de Ocampo, who printed the Prologue, should have overlooked this, is inconceivable; and why he should deny that the King wrote it, in direct contradiction of the King's own authority, is what he has not explained, and what nobody can explain for him. Don Francisco Cerda y Rico says, the real author was Maestre Jofre de Loaysa, Archdeacon of Toledo, and afterwards Abbot of Santander; and this he says he has proved in a dissertation which was ready for the press. I know not whether this dissertation has appeared, neither do I know that at the distance of more than five centuries any proof can possibly be obtained to show that Alonso the Wise did not write the history, which he himself says he wrote, and which we know he was capable of writing.

The printed Chronicle is divided into four parts, and the last part is not Alonso's work. Ocampo gives it as his own opinion, and that of many other intelligent persons, that it was not written by the author of the three former, because it contained nothing but what was to be found in other books; because the style was different, and the language ruder, . . the whole being in fact composed of fragments put together without any attempt at improving them, and because in many places the writer expressed himself as if he had been contemporary with the persons whose feats he was then recording. There is no doubt that this opinion is right. It ends with the death of King St. Fernando, Alonso's father. It is in this part that the history of the Cid is contained.

This very curious work was reprinted at Valladolid in 1604. It is the latest edition which I have used.

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3. POEMA DEL CID.

Sandoval first mentioned this poem, which is preserved at Bivar, and gave the four first lines, calling the whole '*Versos Barbaros y Notables.*' Berganza afterwards inserted seventeen lines in his *Antiguedades.* The notice which they thus gave of its existence excited the curiosity of Sanchez, to whom Spanish literature has been so greatly indebted, and he published it in the first volume of his *Coleccion de Poesias Castellanas Anteriores al Siglo XV.*

Some leaves are wanting at the beginning of the manuscript, and one in the middle. The whole fragment consists of 3744 lines, the three last of which are added by the transcriber;

Quien escribio este libro del' Dios paraiso: Amen.
Per abbat le escribio en el mes de mayo
En era de mill e CC. . XLV. años.

Who Per Abbat was, and whether Abbat implied his rank or his name, cannot now be known: . . it is certain that he was the copier of the book, not the author, by the language, which is much older than the date of the manuscript. But there is difficulty concerning the date. There is a space between the CC and the XLV; and that space is just as much as another C would have filled. Perhaps, says Sanchez, the copier put one C too much and erased it; perhaps he placed the conjunction *e*, part of the date being expressed by words and part by figures, and afterwards erased it as superfluous; or possibly some person thought to give the manuscript greater value by obliterating one C, to make it appear a century older. The writing seems to be of the fourteenth century. It is of little consequence; even upon that supposition the date is 1307: and no person can doubt that the language of the poem is considerably older than that of Gonzalo de Berceo, who flourished about 1220; . . . a century is hardly sufficient to account for the difference

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between them. Sanchez is of opinion that it was composed about the middle of the twelfth century, some fifty years after the death of the Cid; . . . there are some passages which induce me to believe it the work of a contemporary. Be that as it may, it is unquestionably the oldest poem in the Spanish language. In my judgment it is as decidedly and beyond all comparison the finest.

One other source of information remains to be mentioned, the popular ballads of the Cid.

ROMANCES DEL CID.

Sarmiento (*Mem. para la Hist. de la Poesie*, § 546. 548. 550.) delivers it as his opinion, that the popular ballads of the Twelve Peers, Bernardo del Carpio, Ferran Gonzalez, the Cid, &c. were composed soon after the age of the heroes whom they celebrate, and were what the *Copleros*, Trouveurs, Joculars, and all the common people, sung at their entertainments. That these being orally preserved, were subject to frequent alterations as the language of the country altered; and thus when at length they were committed to writing, their language was materially different, but their substance remained the same. In support of this authority which he assigns to them in point of fact, he observes that the *Cor. General* frequently cites the *Joglares* or popular poets. Their present form he assigns to the end of the fifteenth century.

Sarmiento describes the collection which he had seen of the Ballads of the Cid as containing one hundred and two ballads, in old style, and in eight syllable verse. This is the *Historia del muy valeroso Cavallero el Cid Ruy Diez de Bivar, en Romances, en lenguage antiguo, recopilados por Juan de Escobar. Sevilla*, 1632. The ballads in this little volume are chronologically arranged; it is, I believe, the only separate collection, and by no means a complete one. Two which Escobar has overlooked are among the *Romances nuevamente sacados de Historias Antiguas de la Cronica de España*

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por Lorenso de Sepulveda vezino de Sevilla. Van añadidos muchos nunca vistos, compuestos por un Cavallero Cesario, cuyo nombre se guarda para mayores cosas. Anvers, 1566. This volume contains forty-one ballads of the Cid, scattered through it without any regular order. There are thirty-two in the *Romancero General, en que se contienen todas los Romances que andan impressos, en las nueve partes de Romanceros. Aora nuevamente impresso, añadido, y emendado. Medina del Campo*, 1602. Twelve of these are not in Escobar's collection; and probably others which he has overlooked may be found in other *Romanceros*. Many of these ballads are evidently little older than the volumes in which they are contained; very few of them appear to me to bear any marks of antiquity, and the greater part are utterly worthless. Indeed the heroic ballads of the Spaniards have been overrated in this country: they are infinitely and every way inferior to our own. There are some spirited ones in the *Guerras Civiles de Granada*, from which the rest have been estimated; but excepting these, I know none of any value among the many hundreds which I have perused. I have very seldom availed myself of the *Romances del Cid*.

The Chroniele of the Cid is the main web of the present volume. I have omitted such parts as relate to the general history of Spain but have no reference to Ruydiez, and I have incorporated with it whatever additional circumstances, either of fact or costume, are contained in the *Cronica General* or the *Poema del Cid*. The poem is to be considered as metrical history, not metrical romance. It was written before those fictions were invented which have been added to the history of the Cid, and which have made some authors discredit what there is not the slightest reason to doubt. I have preferred it to the Chronicles sometimes in point of fact, and always in point of costume; for as the historian of manners, this poet, whose name unfortunately has perished, is the Homer of Spain. A few material additions have been made from other authentic sources, and the references are given, section by section, with exemplary minuteness.

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INTRODUCTION.

If any country might have been thought safe from the Saracens, it was Spain. The Wisi-Goths had been nearly three centuries in possession of it: during that time the independent kingdoms which were founded by the first conquerors, had been formed into one great monarchy, more extensive and more powerful than any other existing at the same time in Europe; they and the conquered were blended into one people; their languages were intermingled, and the religion and laws of the peninsula had received that character which they retain even to the present day. The Wisi-Goths themselves were a more formidable enemy than the Mahommedans had yet encountered; in Persia, Syria, and Egypt, they had found a race always accustomed to oppression, and ready for the yoke of the strongest; among the Greeks a vicious and effeminated people, a government at once feeble and tyrannical, and generals who either by their treachery or incapacity, afforded them an easy conquest; in Africa they overrun provinces which had not yet recovered from the destructive victories of Belisarius. But the Spanish Goths were a nation of freemen, and their strength and reputation unimpaired. Yet in two battles their monarchy was subverted; their cities fell as fast as they were summoned, and in almost as little time as the Moors could travel over the kingdom, they became masters of the whole, except only those mountainous regions in which the language of the first Spaniards found an asylum from

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the Romans, and which were now destined to preserve the liberties and institutions of the Goths.

No country was ever yet subdued by foreign enemies, unless the badness of its government, or the folly of its governors, prepared the way for them. The laws of succession among the Wisi-Goths were ill-defined and worse observed. There were claimants to the crown abject enough to be willing to accept it from the hand of the Moorish Conqueror, and fools enough to suppose that a conqueror would give it them; actuated by this vile hope, and by the desire of destroying their rival, though the utter overthrow of their country should be brought about by the same means, they invited the invaders, and aided them with all their influence. These wretches are inexcusable. Count Julian was provoked by heavier injuries to pursue the same unhappy course. Rodrigo the reigning King had forcibly violated his daughter. An act of manly vengeance would have been recorded with applause; but he betrayed his country and renounced his religion to revenge an individual wrong, and for him too there is no excuse. There is little for those Arians and other persecuted sectaries, with whom Spain abounded, who welcomed the Moors, or willingly submitted to them, . . weak and miserable men, to rejoice in ruin, because it fell heavier upon their oppressors than themselves! But there were two classes in Spain, the Jews and the slaves, whom the grievances which they endured justified in forwarding any revolution that afforded them even a chance of change, and in joining any invaders as their deliverers. The persecution which the Jews endured from the Wisi-Goth Kings was more atrocious than any to which that persecuted race had yet been exposed: . . . the fiendish system of extirpation, which has since been pursued against them in the same country, was little more than a renewal of the execrable laws enacted by Sisebuto, Suinthela, Recesuinto, and Egica. If they were detected in observing any custom or ceremony of their religion, they

Fuero Juzgo. l. 12. tit. 2. Ley 3—11.

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were to be killed upon the spot, or stoned, or burnt; . . . and finally, upon an absurd accusation that they had conspired with the Jews of Africa and other provinces to rise against the Christians and destroy them, they were all condemned to slavery, and their children above the age of seven taken from them, and baptized. The laws respecting slaves were iniquitous in the highest degree. At one time they were not admitted as witnesses, and the law which disqualified them, classed them with thieves, murderers, and poisoners. If in spite of this law their evidence was taken, it was not to be believed, though it had been forced from them by torture. When it was found that this disqualification too frequently obstructed the course of justice, they were allowed to be heard in trifling actions, and upon any deadly fray, provided no free witnesses could be found. In questions of adultery, treason, coining, murder, and poisoning, they might be tortured to extort evidence against their masters: he who gave it under the torture suffered with the criminal, but if he gave it without compulsion, he escaped; this law must often have occasioned the condemnation of the innocent. If a slave who had been transferred accused his former master, that master had the privilege of repurchasing him to punish him at pleasure. A law was made to keep the children of slaves slaves like their parents, because, said the legislator, there is a great confusion of lineage when the son is not like the father, and as the root is even so must the branch be. By a still greater injustice, if a runaway slave of either sex married a free person, under pretence of being free, the children of that marriage became slaves to the owner of the fugitive. If a woman married her slave, or one who having been her slave had been emancipated, both were to be burnt. The very sanctuary was forbidden them; they used to fly to the churches, that the clergy might hear their complaints and compel their merciless owners to sell them; but even this refuge was taken away, and it was enacted that they should be given

Morales. 12. 62. § 2—5. Concil. 17. de Toledo. España Sagrada. t. 6. p. 234.

Fuero Juzgo. l. 2. t. 4. l. 1.

Do.—l. 4.

Do.—l. 10.

Do.—l. 6. t. 4. l. 4.

Do.—l. 5. t. 4. l. 15.

Do.—l. 9. t. 1. l. 14.—16.

Do.—l. 3. t. 2. l. 2.

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Fuero Juzgo. l. 5. 7. t. 4, l. 18. up to punishment. There was a penalty for harboring fugitive slaves; and whosoever admitted one into his house, though the runaway called himself free, and did not immediately carry him before a judge for examination, was to receive a hundred stripes and pay the owner a pound; the neighbors were liable to the same penalties, if they did not supply his neglect; all persons therefore were bound to examine a suspicious stranger, and torture him to find out who he was. If they omitted to do this, men or women, of whatever race, family, or rank, were to suffer two hundred stripes, churchmen and officers of justice three hundred, and Bishop or Lord who was thus guilty, either for compassion or for a bribe, was to forfeit three pounds to the King, and do penance during thirty days, like one who had been excommunicated. The monstrous severity of this law proves how frequently these unhappy people fled from their masters, and the legislator complains that there was neither city, castle, burgh, nor village, in which runaway slaves were not concealed. Such were the laws of the Spanish Goths respecting slavery! Where such a system was established, the first invader could not but be victorious, because he found recruits in every house. The kingdom deserved to fall, and it fell.

Do.—l. 9. t. 1. l. 20.

The Mahommedans made many proselytes in Spain as well as everywhere else where they established themselves. But the growth and decline of all Mahommedan empires are necessarily connected with the civil and religious institutions of Islamism, and may be traced to them.

In forming a new religion, Mahommed aimed at making its ritual less burdensome, its morality more indulgent, and its creed more rational than those of other nations. It was not however enough to appeal to the reason, nor even to the passions of mankind, without at the same time profiting by their credulity. To the Jews he announced himself as the Messiah, the conqueror in whom their prophecies centered; to the Christians as the Paraclete who was to accom-

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plish the yet unfulfilled system of revelation. The mere robber would soon have been crushed, the mere philosopher would have been neglected, and he who had attempted to preach the incommunicable nature of Deity either among Pagan or Christian Idolaters, would hardly have escaped death as a blasphemer. God is God, was a tenet to which none would have listened without the daring addition that Mahommed was his prophet. The impiety of one reasonable doubt would have shocked and terrified those who believed the impudence of an asserted mission. Reason was too weak to stand alone, and clung to fanaticism for support.

No traces of a disordered mind are discoverable either in the life or in the doctrines of Mahommed. The pure theism which he preached he probably believed; but his own claims proceeded from ambition, not from self-deceit. Persevering in his object, he varied the means, and never scrupled at accommodating his institutions to the established prejudices of the people. At first Jerusalem was chosen to be the metropolis of his religion, and the point toward which all the faithful should turn their faces in prayer. This privilege he transferred to Mecca, and though he destroyed the Idols of the Caaba, he suffered the black stone which was the great object of idolatrous worship, to retain its honors. Those founders or reformers of religion who were inspired, and those who believed themselves to be so, have spared neither the prejudices, nor passions, nor feelings, nor instincts, which opposed them. Mahommed attempted no such conquest over human nature: he did not feel himself strong enough to conquer. His conduct displayed the versatility of a statesman, not the inflexibility of an honest fanatic.

The Moslem, in proof of their religion, appeal to the plenary and manifest inspiration of the Koran. They rest the divinity of their holy Book upon its inimitable excellence; but instead of holding it to be divine because it is excellent, they believe its excellence because they admit its divinity. There is nothing in the Koran which affects the

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feelings, nothing which elevates the imagination, nothing which enlightens the understanding, nothing which ameliorates the heart: it contains no beautiful narrative, no proverbs of wisdom or axioms of morality; it is a chaos of detached sentences, a mass of dull tautology. Not a solitary passage to indicate the genius of a poet can be found in the whole volume. Inspired by no fanaticism, of a meagre mind, and with morals of open and impudent profligacy, Mahommed has effected a revolution which in its ruinous consequences still keeps in barbarism the greatest and finest part of the old world. His were common talents, and it is by common talents that great revolutions have most frequently been effected; when the train is ready there needs no lightning to kindle it, any spark suffices. That his character was not generally mistaken, is evident from the number of imitators who started up: there is also reason to suspect that it was as well understood by many of his friends as by his enemies. Ali indeed believed in him with all the ardor of youth and affection; but they who were convinced by the sword are suspicious converts, and among these are Abbas and Amrou and Caled, the holiest heroes of Islamism. Ambition and the hope of plunder soon filled his armies, and they who followed him for these motives could teach their children what they did not believe themselves.

The political and moral system of the Impostor, if system it may be called, is such as might be expected from one who aimed only at his own aggrandizement, and had no generous views or hopes beyond it. That his language and his institutions have spread together is not to be attributed to him: this great political advantage necessarily arises when nations are either civilized or converted by force, and it is only by force that this religion has been propagated; its missionaries have marched in armies, and its only martyrs are those who have fallen in the field of battle. Mahommed attempted nothing like a fabric of society: he took abuses as he found them. The continuance of polygamy was his

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great and ruinous error; where this pernicious custom is established, there will be neither connubial, nor paternal, nor brotherly affection; and hence the unnatural murders with which Asiatic history abounds. The Mahommedan imprisons his wives, and sometimes knows not the faces of his own children; he believes that despotism must be necessary in the state, because he knows it to be necessary at home: thus the domestic tyrant becomes the contented slave, and the atrocity of the ruler and the patience of the people proceed from the same cause. It is the inevitable tendency of polygamy to degrade both sexes; wherever it prevails, the intercourse between them is merely sexual. Women are only instructed in wantonness, sensuality becomes the characteristeric of whole nations, and humanity is disgraced by crimes the most loathsome and detestable. This is the primary and general cause of that despotism and degradation which are universal throughout the East: not climate, or the mountaineers would be free and virtuous; not religion, for through all the changes of belief which the East has undergone, the evil and the effect have remained the same.

Mahommed inculcated the doctrine of fatalism, because it is the most useful creed for a conqueror. The blind passiveness which it causes has completed the degradation, and for ever impeded the improvement of all Mahommedan nations. They will not struggle against oppression, for the same reason that they will not avoid the infection of the plague. If from this state of stupid patience they are provoked into a paroxysm of brutal fury, they destroy the tyrant; but the tyranny remains unaltered. Oriental revolutions are like the casting a stone into a stagnant pool; the surface is broken for a moment, and then the green weeds close over it again.

Such a system can produce only tyrants and slaves, those who are watchful to commit any crime for power, and those who are ready to endure any oppression for tranquillity. A barbarous and desolating ambition has been the sole motive

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of their conquering chiefs; the wisdom of their wisest sovereigns has produced nothing of public benefit: it has ended in idle moralizings, and the late discovery that all is vanity. One Tyrant at the hour of death asserts the equality of mankind; another, who had attained empire by his crimes, exposes his shroud at last, and proclaims that now nothing but that is left him. I have slain the Princes of men, said Azzud ad Dowlah, and have laid waste the palaces of Kings. I have dispersed them to the East and scattered them to the West, and now the Grave calls me, and I must go! And he died with the frequent exclamation, What avails my wealth? my empire is departing from me! . . . When Mahmoud, the great Gaznevide, was dying of consumption in his Palace of Happiness, he ordered that all his treasures should be brought out to amuse him. They were laid before him, silk and tapestry, jewels, vessels of silver and gold, coffers of money, the spoils of the nations whom he had plundered: it was the spectacle of a whole day, . . but pride yielded to the stronger feeling of nature; . . Mahmoud recollected that he was in his mortal sickness, and wept and moralized upon the vanity of the world.

Elmacin. p. 185.

Elmacin. p. 298.

Marigny. Rev. des Arbes. t. 1. p. 298.

It were wearying to dwell upon the habitual crimes of which their history is composed; we may estimate their guilt by what is said of their virtues. Of all the Abbassides, none but Mutaded equalled Almanzor in goodness. A slave one day, when fanning away the flies from him, struck off his turban, upon which Mutaded only remarked that the boy was sleepy; but the Vizir who was present fell down and kissed the ground, and exclaimed, O Commander of the Faithful, I never heard of such a thing! I did not think such clemency had been possible! . . for it was the custom of this Caliph, when a slave displeased him, to have the offender buried alive.

Elmacin. p. 226. Abul. Pharajius. p. 183.

The Mahommedan sovereigns have suffered their just punishment; they have been miserable as well as wicked. For others they can feel no sympathy, and have learned to take

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no interest: for themselves there is nothing but fear; their situation excludes them from hope, and they have the perpetual sense of danger, and the dread of that inevitable hour wherein there shall be no distinction of persons. This fear they have felt and confessed; in youth it has embittered enjoyment, and it has made age dreadful. A dream, or the chance words of a song, or the figures of the tapestry, have terrified them into tears. Haroun Al Raschid opened a volume of poems, and read, Where are the Kings, and where are the rest of the world? They are gone the way which thou shalt go. O thou who choosest a perishable world, and callest him happy whom it glorifies, take what the world can give thee, but death is at the end! And at these words, he who had murdered Yahia and the Barmecides, wept aloud. Elmacin. p. 153.

In these barbarous monarchies the people are indolent, because if they acquire wealth they dare not enjoy it. Punishment produces no shame, for it is inflicted by caprice not by justice. They who are rich or powerful become the victims of rapacity or fear. If a battle or fortress be lost, the Commander is punished for his misfortune; if he become popular for his victories, he incurs the jealousy and hatred of the ruler. Nor is it enough that wealth, and honor, and existence are at the Despot's mercy; the feelings and instincts must yield at his command. If he take the son for his eunuch, and the daughter for his concubine; if he order the father to execute the child, it is what Destiny has appointed, and the Mahommedan says, . . God's will be done. But insulted humanity has not unfrequently been provoked to take vengeance; the monarch is always in danger, because the subject is never secure; these are the consequences of that absolute power and passive obedience which have resulted from the doctrines of Mahommed; and this is the state of society wherever his religion has been established.

But when Islamism entered Spain, it was in its youth and vigor; its destructive principles had not yet had time to de-

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velop themselves; and its military apostles could safely challenge corrupted Christianity to a comparison of creeds. No nation had yet been able to resist them; they had gone on from victory to victory. With the majority of mankind the successful cause passes for the right one; and when there were so many motives for conversion, it is not to be wondered at that the greater number of the Spanish Goths became converts to a triumphant faith. When in the first years of that faith Amrou led an army against Gaza, the Governor asked, for what reason the city was attacked. Our Master, replied Amrou, has sent us to conquer you, unless ye receive our religion; do this and ye shall be our companions and brethren. If ye refuse this, pay a yearly tribute forever, and we will protect you against all invaders. If neither of these terms be accepted, there can be only the sword between us, and we must war upon you in obedience to the command of the Lord. This was the system of the Mahommedans, and hitherto no policy could have succeeded better. The Christians who retained their religion became a kind of Helots, who supplied the revenue and cultivated the land; they were everywhere the minority, and as Mahommedan states grew round them on all sides, it was not long before they disappeared. The Moors found the same obsequiousness in Spain as they had done in Africa and in the East. The main part of the men apostatized, and the women contentedly learnt a new creed, to qualify themselves for foreign husbands, or for the renegadoes who profited by the ruin of their country. But there yet remained Gothic valor and Gothic genius. Pelayo baffled them with a troop of mountaineers, the wreck and remnant of the nation. This hero was strengthened by the accident of his royal descent; but it was not for his birth that his fellow soldiers lifted him upon a shield, and in the hour of difficulty and danger acclaimed him King. In a strong country, with the defiles of which he was well acquainted, he maintained himself against the neighboring Moors. His own weakness

Elmacin. p. 22.

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was his best security; foes like these were beneath the notice of the conqueror; he who had overthrown the kingdom of the Goths did not stop to exterminate a handful of banditti. Once already had Musa crost the Pyrenees and advanced as far as Carcassonne: he now proposed to overrun France, proceed through Germany and Hungary to Constantinople, and by this line of conquests, connect Spain with the Saracen empire. For this enterprise he was preparing when a courier seized the bridle of his horse, and commanded him in the Caliph's name to set out for Damascus. There was retribution in this. Musa had imprisoned Tarif because he envied his glory; he himself was now arrested in his own career, and detained in Syria, while secret orders were sent to destroy his whole family. All who were in Africa were cut off. His son Abdalazis, a man worthy of a better fate, had been left governor in Spain; but the commanders of every town at this time exercised independent authority, and his power was little more than nominal. To strengthen himself by conciliating the Christians, he married Egilona, widow of the late King; her foolish bigotry was one occasion of his ruin. Finding it impossible to convert her husband, she placed saint-images in all her apartments, and made the doors so low that he could not enter, without bowing his head before her idols. The Moorish Chiefs interpreted this as an artifice on his part to entrap them into a gesture which was an acknowledgment of their inferiority. His views were too generous for their comprehension. He wished to introduce the Gothic forms of freedom, and with that view assembled them in a Cortes. They murdered him, that the anarchy might continue. His head was sent to Damascus, and the Caliph bade Musa look, if he knew the face. The broken hearted old man retired to Mecca, seeking there for that consolation, which, such is the blessed nature of religion, every religion however corrupted, can in some degree bestow; and there he ended his days.

Bleda. l. 3. c. 3.

Cardonne. l. p. 93—113.

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Spain was so distant from the capital of the Caliphs, that they were continually exerting their authority there, lest their weakness should be discovered. For this reason it was their policy frequently to change the Governor, a system every way pernicious, which allowed integrity no time to be useful, and hurried avarice into rapacity. A few plundering expeditions were made beyond the Pyrenees, while tyranny and extortion provoked frequent commotions at home. At length Abderrahman, as well to employ a restless people as to gratify his own ambition, collected a prodigious army, and burst into France. The cause of civilized society has never been exposed to equal danger, since the Athenians preserved it at Salamis. Charles Martel met him by Tours, and destroyed him and his army. To revenge this defeat was for awhile the great object of the Moors, and Christendom was still saved by the same hero. Dissensions broke out between the original conquerors, and the Moors who had flocked over from Africa: an army of Syrians was called in, and they soon became a third party.

Cardonne. 1. 136. Ferreras. t. 4. p. 60. Meantime Pelayo and the Spaniards strengthened themselves in Asturias. Wherever they advanced they found a number of Christians ready to assist in recovering their

Morales. 13. 13. 3. country. Under Alonzo the Catholic, they became formidable, and then in their turn weakened themselves. His successor, Froyla, murdered one brother, and was himself murdered by another, who seized the throne. The insecure Usurper made himself vassal to the Moors, and his only wars were against the slaves in his own kingdom, who had

Bleda. 3. 8. risen upon their Christian masters.

The revolution which established the Abbassides in Syria, erected another dynasty and a new empire in Spain. Abdoulrahman, one of the Ommiades, fled from the massacre of his family, and hid himself, with his child and his brother,

A. D. 749. in a forest beside the Euphrates. They were discovered, the boy was slain, the two brethren rode into the river. One, allured by the promise of his pursuers to spare him,

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turned back from the dangerous passage, and was immediately murdered. Abdoulrahman swam on, and effected his escape. He got into Africa, and had found adherents there who promised to protect him against the Governor, when deputies came over from the Spanish Moors to invite him to the kingdom of Spain as his inheritance. His reign was a perpetual warfare against those who transferred their loyalty with the throne of the Caliphs, or against chiefs who fought for their own aggrandizement, and called it the cause of the Abbassides. Almanzor made one direct effort, and sent Ala with troops from Africa, and the whole weight of his authority, to destroy the last of a rival race. He was at Mecca when the head of Ala, salted and filled with camphor, was nailed against his palace door, and the sight made him rejoice that the sea rolled between him and his enemy. The Ommiade triumphed over every opposer; established his throne at Cordova, and left the undisputed sovereignty of all the Spanish Moors to his son. The race of Abdoulrahman should not go without their fame. An astrologer predicted to his successor Haccham, a happy and glorious reign, but only of eight years. In the belief of this prediction he reigned with the wholesome fear of death before his eyes, and no act of injustice or cruelty is of him recorded. Two elder brethren, to whom he had been wisely preferred by his father, attempted to dethrone him: he subdued them, and then settled ample revenues upon these dangerous rivals, when they were at his mercy. Haccham's armies were filled by soldiers who loved him; and when a father died, the sons received his pay till they also were of an age to serve. The Christians resisted him with courage; but he pursued them into their mountains, and burnt the palace of their Kings, and so reduced them, that when a wealthy Moor bequeathed his treasures to ransom his countrymen who were in captivity among the Spaniards, none could be found to profit by the bequest. The Pyrenees did not bound his exploits; he completed the great Mosque at Cordova with

Cardonne. 1. 181.

Cardonne. 1. 196.

A. D. 787.

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the spoils of Narbonne. The liberality of this Caliph was as dangerous to the Christians as his arms. Of his body guard, which consisted of five thousand men, three thousand were renegadoes.

Cardonne. l. 225-229. Rod. Xim. Hist. Ar. p. 38.

The reign of the second Haccham was more troubled. Always in arms either against the Leonese, or his own rebellious subjects, he was alike terrible to both. A revolt threw Toledo into the hands of the Christians, who were too feeble to keep the metropolis which they had thus recovered. Another mutiny of the citizens incensed Haccham, and the vengeance which he planned was in the spirit and upon the scale of Asiatic barbarity. Their fellow citizen Amrouz was made Governor; he lured the affections of the people, and tempted them to plot another rebellion in which he should be their leader; and he persuaded them that a citidel would be necessary for their defence. They built one, and within it, a palace for their new chief. This citadel was designed to keep the people in obedience, and Amrouz made the workmen dig a pit secretly within the walls, deep and wide and long. When everything was prepared, Haccham sent his son to Toledo, on some specious pretext. Amrouz entertained him and invited all who possessed either authority or influence in the town to a feast. As they entered, they were seized; the massacre lasted from morning till mid-day, and the ready grave was filled with five thousand bodies. No provocation can palliate a crime like this; yet all that his subjects complained of in Haccham, were his sloth, his excesses at table, and above all his love of wine. New mutinies excited him to new cruelty: meantime the Christians insulted his border. A female Moor, as she was led away into captivity, called upon Haccham to deliver her. Her appeal was reported to him, and it roused his pride. He entered the Christian territories at the head of a victorious army, sought out the woman, and with his own hand broke her chains.

Rod. Xim. Hist. Arat. c. 22. 23. Cardonne. l. 245. Mariana. 7. 12.

Cardonne. l. 255.

A second Abdoulrahman succeeded. He is called the

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Victorious, though he was more fortunate against his own rebellious subjects than against the Christians, who gained upon his frontier, or the Normans who plundered his coast. Mahommed, the next in succession, left thirty-three sons; one of his forty-four brethren broke the line of inheritance and seized his nephew's throne. The Usurper was the third Abdoulrahman, the most magnificent of the Moorish Kings of Spain. His history is like a tale of Eastern splendor, with an Eastern moral at the end. To gratify the vanity of a favorite slave, he built a town and called it after her name, Zehra, which signifies the ornament of the world. There were in its palace a thousand and fourteen columns of African and Spanish marble, nineteen from Italian quarries, and a hundred and forty beautiful enough to be presents from the Greek Emperor. The marble walls of the hall of the Caliph were inlaid with gold; birds and beasts of gold, studded with jewels, spouted water into a marble bason in its centre; the bason was the work of the best Greek sculptors, and above it hung the great pearl which had been sent to Abdoulrahman by the Emperor Leon. The extent of the buildings may be imagined by the size of his seraglio, which contained six thousand three hundred persons. This was his favorite abode. After the chase, to which twelve thousand horsemen always accompanied him, he used to rest in a pavilion in the gardens; the pillars were of pure white marble, the floor of gold and steel and jewelry, and in the midst there was a fountain of quicksilver. Yet Abdoulrahman left a writing which contained this testimony against the vanity of the world. From the moment when I began to reign, I have recorded those days in which I enjoyed real and undisturbed pleasure: they amount to fourteen. Mortal man, consider what this world is, and what dependence is to be placed upon its enjoyments! Nothing seems wanting to my happiness; . . riches, honors, to say everything, sovereign power. I am feared and esteemed by my contemporary princes, they envy my good fortune, they are

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jealous of my glory, they solicit my friendship. Fifty years have I reigned, and in so long a course of time can count but fourteen days which have not been poisoned by some vexation.

Cardonne. 1. 329.

The reign of his son Haccham was short and splendid and peaceful. He wanted to enlarge his palace at Zehra: the ground adjoining was the property of a poor woman, who would not for any price sell the inheritance of her fathers; the workmen took possession by force, and she went to the Cadi Ibn Bechir with her complaint. Ibn Bechir took a large sack, mounted his ass, and rode to the Caliph, whom he found sitting in a pavilion which had been built upon the place; he prostrated himself and asked permission to fill the sack with earth. Having obtained leave, he filled it, and then requested the Prince would help him to lift it up upon the ass. Haccham attempted, but found it too heavy. Prince, then said the Cadi, this is but a small part of that land whereof you have wrongfully deprived one of your subjects; . . how will you at the last judgment bear the burthen of the whole? He restored the ground, and gave with it the buildings which had already been erected there.

Cardonne. 1. 349.

The Christians acquired strength during the disturbed reign of the second Haccham. A race of able kings succeeded Alfonso the Chaste. Ramiro, Ordoño, and another Alfonso, called the Great: then came a feebler line, and the Christians were divided. New states were erected in Navarre, in Catalonia, and in Aragon: if these sometimes rivalled the Kings of Leon they were more dangerous to the Moors, and the common cause was strengthened. But the separation of Castille from Leon, was a dismemberment, an actual loss of strength. The bond of unity once broken, jealousies and wars followed, and the example was mischievous. Galicia was ambitious of becoming independent like Castille, and frequent rebellions were the consequence. Abdoulrahman profited little by these dissensions: his power was employed in gratifying a passion for splendor, for which he is better

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remembered than he would have been for a life of greater activity. His son made only one campaign. A sickly boy succeeded him. Mahommed, who was appointed his guardian, was called after the manner of the Orientals, Alhagib, or the Eyelid; he soon acquired and deserved the name of Almanzor, the Victorious, by which he is remembered in history. The genius of this man well nigh proved fatal to the Spanish Christians, weakened as they were by their own divisions. The Leonese looked on with unconcern or with satisfaction while he ravaged Castille, and the Castillians were consoled when Leon suffered in its turn. Two and fifty times did he lead his armies into their country, and return with their spoils. Such terror had he struck into them, that Bermudo retreated with the seat of government from Leon back among the mountains to Oviedo, the bodies of the Kings his predecessors were taken from their graves and removed, and the relics of the Saints and Martyrs packed up for flight. This fear was not without cause. Almanzor appeared before the walls. Count Guillen was in the city, so far spent with sickness that he could not stand; nevertheless when he heard that the Moors had made a breach, he ordered his men to arm him and carry him in his bed to the place of danger. There he encouraged the Leonese, more by his presence than by his weak efforts; but there he maintained the breach three days, and there, when another quarter had been forced, he perished, sword in hand, in his bed. The conqueror carried his arms farther and ravaged Galicia. Santiago, the tutelary saint of Spain, the god of their battles, could not defend his own church. Almanzor sent the great bells from Compostella to be his trophies, and hung them up as lamps in the mosque of Cordova. During one of his expeditions, the Christians took advantage of a fall of snow, and occupied the mountain passes to intercept his return. The Moor calmly pitched his camp in the valley, and prepared to make it his dwelling place. He ploughed and sowed the ground, and so harassed the country behind him,

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Rod. Xim. Hist. Arab. 51. that the Christians offered him a price for his coming harvest, and implored him to depart.

They who could not triumph over him while living, insulted him with lying legends when he was no more. They asserted that the Saints whose churches he had profaned, struck him with his mortal sickness, and that when he died the Devil was heard bewailing him along the banks of the Guadalquivir. But the Moors wrote truly upon his monument, What he was is seen in his actions; such a Defender of Spain will not be found after him.

Cor. Gen. 3. 52 Ebn Haian apud Casiri. t. 2. p. 49.

Yet the ascendency which Almanzor obtained by these triumphs eventually ruined the Spanish Moors. Their King had still the nominal authority; whatever splendor his state required, and whatever luxuries could tend to amuse or effeminate him, were amply afforded him; but he was actually a prisoner; he never went beyond the precincts of the palace, and none except the governor's friends were admitted to see him. For a character thus helpless and enfeebled, the people could feel no respect; and they repeatedly offered the throne to Almanzor; he was satisfied with the substantial sovereignty which he enjoyed, nor could he be tempted by the wish of leaving a legitimate title to his son Abdalmelic, a man not unworthy of such a father. That son was supported during a short administration by his own moderation and his father's fame. His brother, who succeeded, had less talent and less virtue; he usurped the royal title, abused his power, and was soon destroyed. Civil wars ensued; the Spanish Moors espoused the cause of one adventurer, the Africans who had flocked to follow Almanzor's victories, fought for another; the race of Abdoulrahman was cut off, and his empire was divided. The petty tyrant of every town now called himself King, and crimes and miseries multiplied with the title. The lower the sceptre sunk, the more hands were stretched out to reach it. Ambition takes no warning from example. Hymeya, one of these wretches, asked the Cordovans to make

Moret. Ann. de Navar. l. 10. c. 2. § 2.

Moret. l. 12. 2. § 4.

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him King, just as the last puppet had been murdered. They replied, Do you not see the tumultuous state of the city? The populace will destroy you. Obey me to-day, said he, and kill me to-morrow. Such was the drunken lust for power. Rod. Xim. Hist. Ar. p. 72.

The Moors brought with them into Spain the causes of their own destruction, . . despotism and polygamy; consumptive principles, which suffered indeed the body to mature, but when the growing energy had ceased, immediately began their morbid and mortal action. These causes produced their inevitable effects, the war of brother against brother, the revolt of towns and provinces, the breaking up of kingdoms. The Spaniards meantime were free; they were inferior in numbers, they were less civilized than their enemies, and their history is sullied by acts of worse barbarity; . . but they were a Christian and a free people. The moral institutions of Christianity gave them a decided and increasing advantage. Even its corruptions were in their favor. Mahommed won his first victory by calling for an army of Angels, when his troops were giving way. He galloped forward, and casting a handful of sand among the enemy, exclaimed, Let their faces be covered with confusion! The Moslem believed that the armies of God obeyed his call, and in that faith they were victorious. The deliverers of Spain encouraged their followers by coarser frauds; a hermit had promised them victory, . . or they had seen visions, . . or the Cross which was their banner, had appeared to them in the sky. The invention of a tutelary Saint to fight their battles, not metaphorically, but in person, was a bolder and more animating fiction. Ramiro had fought a whole day long with the Moors; he kept the field at night with a broken and dispirited army, who were compelled to abide the next morning's danger, because they were surrounded and could not fly. The King called them together, and told them that Santiago had appeared to him in a dream, and had promised to be with them in the bat-

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tle, visibly and bodily, on a white steed, bearing a white banner with a red cross. The Leonese, who before this had lost all hope, began the attack, shouting God and Santiago. A knight led them on, riding a white steed, and bearing a white banner with a bloody cross. They utterly defeated the Moors. A general tribute in bread and wine was granted to the Saint's church forever, and a knight's portion from the spoils of every victory which the Christians should gain.

This pious fraud was the resource of genius in distress; but it had been preluded by deceit, and was systematized into a national mythology. The body of Santiago had been discovered under Ramiro's predecessor; his grandson Alfonso rebuilt the church of the Apostle with greater magnificence than the Christian Kings before him had ever displayed; and its priesthood exercised their ingenuity, in inventing legends to the honor of their patron Saint, and to their own emolument. This they did so successfully, that Compostella became the great point of European pilgrimage. The merit of this pilgrimage was enhanced by the difficulty and danger of the journey; the pilgrims soon became so numerous that parties of Moorish, and perhaps also of Christian banditti, associated to plunder them. On the other hand, the Canons of St. Eloy erected guest-houses for their accommodation along the road from France, and money and estates were often bequeathed to endow them by individuals and princes. After their example a few hidalgos who were equally devout and warlike, joined their property, and formed themselves into a religious brotherhood for the purpose of protecting the pilgrims. War never stops at defence. They soon found it their duty to attack the Misbelievers: and hence, about fourscore years after the death of the Cid, arose the order of Santiago, which was so long the scourge of the Moors.

A. D. 1175.

Mariana. l. 11. c. 12.

A regular system of deceit practised by the priests for their own immediate interest, continually freshened and

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invigorated the enthusiasm of the people. To obtain the profits of a favorite altar, was the motive which influenced the inventor of a Martyr's body, or of an Image; but when Chapels were thus founded, cities sometimes grew. A shepherd told his fellows that he had followed a dove towards a rock, whither by her frequent flight, and turning back to him upon the wing, she seemed to invite him: there he had discovered a cavern and an image of the Virgin, at whose feet the Dove remained undisturbed, being conscious of divine protection. Such was the devotion of the people that a town was soon built there. St. Maria la Blanca was deserted by all its inhabitants for this holier place of residence, but the priests and people go yearly among its ruins to perform a service for the souls of their forefathers who are buried there. A pious Spaniard employed his life in improving the great road to Compostella, opening thickets and building bridges along the way. About twenty paces from his little hermitage he made his own tomb. The pilgrims' gratitude did not cease when their benefactor died. His tomb became a place of popular devotion; a splendid church was at length erected over it, and that church is now the Cathedral of a City, which is called St. Domingo de la Calzada, after his name. A hermit, by name Juan, fixed his dwelling on Mount Uruela, not far from Jaca: he built a chapel on one of its summits, and dedicated it to John the Baptist. Four other Monks joined him: the fame of their piety was bruited abroad, and their chapel became the chosen spot for the devotion of the Christians round about. When Juan died, a great multitude assembled at his funeral; six hundred hidalgos were among them; they saw their numbers, and the strength of the country; the feeling which had brought them together excited them; they elected a leader, and founded the kingdom of Navarre.

Moret. Ann. de Nav. t. 1. p. 164.

Morales. 9. 7. Mariana. Garibay. 638.

Mariana. l. 8. c. 1.

The local deities whom their Pagan ancestors had worshipped were less numerous than the Saints who had pa-

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tronized the churches of the Spanish Christians. Every town, almost every village, had been hallowed by the death or burial of Martyrs, to whose wonder-working bodies the faithful were led sometimes by the song of Angels, more frequently by lights hovering over their holy graves. Above all, the Virgin Mother was lavish in her favors to Spain. Once, she descended in person upon a stone pillar, which she left behind her, and which is held at this day in as high veneration by thousands and tens of thousands of Catholics, as the black stone at Mecca is by the Mahommedans. Sometimes she sent her image down from Heaven. Sometimes a dove guided the chosen discoverer to the cavern where she had been hidden; or the hunted beast who ran to her ruined altar was protected by her pity, or struck dead for his intrusion. In the number of her titles the deified Mary exceeded the many-named Diana, as well as in the extent and effect of her worship. In perusing the attested history of any one of her images, the reader might think she had imparted to it all her power, did not the Goddess of the next great shrine afford a catalogue of wonders, equally splendid, equally attested, and equally authentic. These miracles were easily managed in darkness, and amid the wilds and ruins of a desolated country. The clergy sometimes, in the confidence of talent, ventured upon a more
A. D. 1053. public and general exhibition. Fernando the Great sent to Benabet King of Seville, requesting that he would let him have the body of St. Justa to remove to Leon. Three Counts and two Bishops were the ambassadors to beg this boon. Benabet said he knew nothing about it, he had never heard of St. Justa, but they were very welcome to her body if they could find it. Upon this Alvito the Bishop of Leon said they would pray three days for a revelation. At the close of the third day Alvito fell asleep at his prayers, and there appeared to him in a dream an old man, who told him that St. Justa must not be removed. Seville was not to be deprived of a treasure reserved for its

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glory when it should again become a Christian city, . . but they might have his body instead. . . And who was he? . . He was St. Isidore. Alvito humbly intreated him to be dreamt of twice more, that he might be sure this was not merely a dream; and the dead Bishop gave the desired proof. At his last appearance he struck the ground thrice with his crosier, saying, You will find me here, here, here. In the morning three holes were seen in the ground, and upon digging there they discovered his body in full odor. The court and clergy went out from Leon in procession to meet the relics; the King and his three sons bore the body barefooted; all the Monks and Clergy of the city were feasted upon the occasion, and Fernando and the Queen served them at the board. Sandoval. ff. 9. Acta Sanctorum. Apr. 4.

The zeal with which these patron saints were worshipped was proportionate to the beneficial power which they possessed. They could preserve their own district from pestilence, and if for the sins of the people they sometimes suffered the Infidels to violate their sanctuaries, they never failed to punish the violation. In their beatitude they were still influenced by human feelings, by gratitude, and by national and local affection. A Saint was the representative of his townsmen in Heaven where he was supposed to receive their prayers, and exert all his influence in their behalf.

The religious fervor of the Moors meanwhile was abating. Fanaticism in a few generations becomes bigotry. The belief which the first Mahommedans had chosen was inherited by their children; in the fathers it had the life and ardor of a new passion; in the sons it was become habit, inveterate indeed, but cold. This process has been exemplified in every age, and by every sect. The Dominicans and Franciscans of the present day profess the same tenets which their predecessors practised at the massacre and the auto da fe. There are analogies in nature; the wolf has been tamed into the dog: and swine were once formidable in the forest.

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In the first years of the Moorish conquest the Christians carried on a perpetual war against their invaders. There was no alternative between hostilities and submission; but during the anarchy which soon weakened the conquerors, their little kingdom acquired a respectable strength, and they could venture to rest from war when peace was convenient. A righteous national hatred was encouraged by their leaders, and this hatred was increased by religious contempt and abhorrence. Yet even these feelings readily gave way whenever either public or individual interest required their sacrifice. A frequent intercourse necessarily subsisted between the two people; discontented chiefs fled to a Moorish Court for protection, and the Christian princes, when at war with each other, scrupled not to invite Moorish assistance. It has even been said, that when the kingdom of Aragon was founded, and that compact established between the sovereign and the people which the Aragonese have struggled so nobly, but unsuccessfully to maintain, one of the privileges proposed to them was, that they might choose either a Christian, or a Mahommedan King, at pleasure; but they rejected it as a thing which ought not to be thought of.

Zurita l. 1. c. 5.

Still the war between the two nations was a war of extermination. Peace was never named, never thought of as a thing possible; but because perpetual hostilities would have destroyed both by famine, they made occasional truces by common consent, to recover strength for renewing the contest: or the weaker power purchased a respite by paying tribute, till he believed himself strong enough to revolt. These intervals were short; the Spaniards could never long endure to be idle; they had to recover the country of their fathers, an honorable and a holy object: and war also was the business, the amusement, the passion of the age. It was in war that the chiefs found their sport and their spoil; that the King at once employed and gratified a turbulent nobility; that the people indulged their worst passions, and believed that they were at the same time atoning for their sins. And

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what a warfare! it was to burn the standing corn, to root up the vine and the olive, to hang the heads of their enemies from the saddle-bow, and drive mothers and children before them with the lance; to massacre the men of a town in the fury of assault; to select the chiefs that they might be murdered in cold blood; to reserve the women for violation, and the children for slavery; . . and this warfare year after year, till they rested from mere exhaustion. The soldiers of Ferran Gonzalez complained that they led a life like Devils, like those in Hell, who rested neither day nor night: Our Lord, said they, is like Satan, and we are like his servants, whose whole delight is in separating soul from body. The Spaniards on their part suffered retaliated cruelties, and the perpetual sense of danger. At one time Knights, Nobles, and Kings, never slept without having the war-horse ready-saddled in the chamber.

Cor. Gen. p. 3. ff. 54.

Do. ff. 93.

In the beginning of the eleventh century, Navarre, Aragon, and Castille, were united under Sancho the Great. But experience had not taught the Christian Kings good policy, and when accident had joined the separate states, the possessor divided them at his death, desirous that his sons should all be Kings, though thereby they inevitably became enemies. Sancho left Navarre to his eldest son Garcia, Aragon to his bastard son Ramiro, and Castille to Fernando; and these latter states, which had long been independent, now first received the appellation of kingdom.

Zurita. l. 1. c. 13.

Sancho had compelled Bermudo the King of Leon to give his sister in marriage to Fernando; the King of Leon had no children, his sister was his heir, and the kingdom therefore would fall to her husband. Leon had long been declining; but when the territories of Sancho were divided at his death, Bermudo hoped to recover its old ascendency, and declared war against his brother-in-law. Fernando called Garcia to his aid, and an obstinate battle was fought. Bermudo, who was a brave man, confident in his own strength, and in that of his horse Pelayuelo, rode into the Castilian

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army, meaning to engage Fernando man to man; he was slain in the attempt, and Fernando possessed himself of Leon by the double right of conquest and inheritance.

The elder brother regarded with impatience the division of his father's kingdoms. Fernando had excited some dispute respecting their boundary, and though no enmity was yet avowed, no fraternal affection existed. It happened that Garcia fell sick; the Castilian went to visit him at Najara; he discovered that his brother designed to imprison him, and extort a cession of territory for his ransom, and he hastily departed, and then sent to excuse his departure on the plea of urgent business. He soon feigned sickness and requested Garcia to come and see him; the king of Navarre came, and was immediately made prisoner: by the help of money he effected his escape, and open war followed. Garcia invited the Moors to his assistance, and entered Castille. The armies met about four leagues from Burgos, near Atapuerca. St. Iñigo, the Abbot of Oña, endeavored to persuade Garcia to peace; the good old man was revered by him, and though his persuasions were vain, still continued in the camp, hoping he might yet succeed in his mediation. An old knight called Fortun Sanchez tried also to reconcile the brethren; he was Garcia's foster-father, and had loved them both from infancy. When he found that his advice and entreaties were of no avail, knowing the danger of Garcia, and that he could not prevent it, the old man threw off his defensive armor, and with only his sword and spear, went foremost among the enemy to die, that he might not behold the overthrow and destruction of his foster-child. Before the battle began, two knights whom Garcia had unjustly stript of their possessions came to him, and demanded that he would redress their wrongs, and for the future respect their privileges. The demand was just, but Garcia gave no ear to it, perhaps provoked that it should be made like a menace in his hour of need. They then renounced their allegiance, and went over to the Castilian army. The other knights who

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had joined with them in their remonstrance, did not indeed desert the king, but they served him without good will, and without exertion. There was a band of Leonese, who directed their efforts against him to revenge Bermudo; the two knights whom Garcia had wronged, fought in their company, and one of them thrust him through with a lance. The wound was mortal. He died upon the field with his head between the Abbot's knees, the pious old man holding it, and praying and weeping over him as he expired. A great stone was set up as a monument, by the brook side where he was slain. In consequence of this victory Fernando became the most powerful of all the Kings of Spain, Moor or Christian. It was in his days that the Cid began to distinguish himself.

Sandoval. ff. 6.

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HERE BEGINNETH THE FIRST BOOK

OF THE

CHRONICLE OF THE CID.

BOOK I.

How King Ferrando reigned in Castille.

I. King Don Ferrando succeeded to the states of Castille after the death of his father King Don Sancho el Mayor, in the era 1072, which was the year of the Incarnation 1034, and from the coming of the Patriarch Tubal to settle in Spain 3197, and from the general deluge 3339, and from the creation of the world 4995, according to the computation of the Hebrews, and from the beginning of the false sect of the Moors 413. And in the year 1037 Ferrando slew Bermudo the King of Leon in battle, who was his wife's brother, and conquered his kingdom, and succeeded to it in right of his wife Doña Sancha. So he was the first person who united the states of Castille and Leon, and the first who was called King of Castille; for till this time the lords of that country had been called Counts. He was a good king, and one who judged justly and feared God, and was bold in all his doings. Before he reigned he had by Doña Sancha his wife the Infanta Doña Urraca, his eldest daughter, who was a right excellent lady, of good customs and bounty and beauty; and after her he had the Infante Don Sancho, his eldest son and heir; and then the Infanta Doña Elvira, whom after the death of the King her father,

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BOOK I.

her brother King Don Alfonso married to the Count Don Garci de Cabra. And after he became King he had the Infante Don Alfonso, and the Infante Don Garcia, who was the youngest of all. And he put his sons to read, that they might be of the better understanding, and he made them take arms, and be shown how to demean themselves in battle, and to be huntsmen. And he ordered that his daughters should be brought up in the studies beseeming dames, so that they might be of good customs, and instructed in devotion and in all things which it behoved them to know.

Chronica del Cid. cap. 1. Chron. Gen. ff. 193. Garibay, lib. 11. cap. 1. Rod. Tol. lib. 6. cap. 9.

Of the lineage of Rodrigo of Bivar.

II. In those days arose Rodrigo of Bivar,[1] who was a youth strong in arms and of good customs; and the people rejoiced in him, for he bestirred himself to protect the land from the Moors. Now it behoves that ye should know whence he came, and from what men he was descended, because we have to proceed with his history. Ye are to know therefore, that after the treason which King Don Ordoño the Second committed upon the Counts of Castille, that country remained without a chief: the people therefore chose two judges, of whom the one was called Nuño Rasuera, and the other Layn Calvo, who married Nuño's daughter, Elvira Nuñez. From Nuño Rasuera King Don Ferrando descended, and from Layn Calvo, Diego Laynez, who took to wife Doña[2] Teresa Rodriguez, the daughter of Don Rodrigo Alvarez, Count and Governor of Asturias, and

[1] He was lord of the town of that name, now a small place about two leagues North of Burgos. Berganza conjectures that he was called from it to distinguish him from his cousin Rodrigo Diaz, son of Count Don Diego de Asturias.

[2] The Chr. del Cid calls her Doña Teresa Nuñez, and her father Count Nuño Alvarez de Amaya. Berganza (5. 10. § 117.) quotes two ancient MSS. to prove that her name was Teresa Rodriguez; and the Cid's own name, Rodrigo, must be admitted as some presumption in their favor. One of these authorities states that Diego Laynez and his wife were buried at S. Pedro de Cardeña.

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had by her this Rodrigo. In the year of the Incarnation 1026 was Rodrigo born, of this noble lineage, in the city of Burgos, and in the street of St. Martin, hard by the palace of the Counts of Castille, where Diego Laynez had his[1] dwelling. In the church of St. Martin was he baptized, a good priest of Burgos, whose name was Don Pedro de Pernegas, being his godfather: and to this church Rodrigo was always greatly affectionate, and he built the belfry tower[2] thereof.

Chr. del Cid. cap. 1. 2. Berganza, l. 5. c. 10. § 129.

III. At this time it came to pass that there was strife between Count Don Gomez the Lord of Gormaz, and Diego Laynez the father of Rodrigo; and the Count insulted Diego and gave him a blow. Now Diego was a man in years, and his strength had passed from him, so that he could not take vengeance, and he retired to his home to dwell there in solitude and lament over his dishonor. And he took no pleasure in his food, neither could he sleep by night, nor would he lift up his eyes from the ground, nor stir out of his house, nor commune with his friends, but turned from them in silence, as if the breath of his shame would taint them. Rodrigo was yet but a youth, and the Count was a mighty man in arms, one who gave his voice first in the Cortes, and was held to be the best in the war, and so powerful that he had a thousand friends among the mountains. Howbeit all these things appeared as nothing to Rodrigo when he thought of the wrong done to his father, the first which had ever been offered to the blood of

Of the strife between Count Gomez and Diego Laynez, and how Rodrigo slew him.

[1] In Berganza's days the *Casas del Cid* were shown at Burgos, and probably are so at this day. The Monastery of Cardeña, to which he had given them, granted them to the city upon a low rent, and on condition that the arms of Rodrigo should always be preserved over the gateway, in token of respect to him who was so great an honor to the city, and by them the arms of the Monastery, in memory that it had been his inheritor. *Berganza*, 5. 10. § 129.

[2] For this Berganza quotes the *Historia de Burgos* of P. Fray Melchior Prieto.

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BOOK I.

Layn Calvo. He asked nothing but justice of Heaven, and of man he asked only a fair field; and his father seeing of how good heart he was, gave him his sword and his blessing. The sword had been the sword of Mudarra in former times, and when Rodrigo held its cross in his hand, he thought within himself that his arm was not weaker than Mudarra's. And he went out and defied the Count and slew him, and smote off his head and carried it home to his father. The old man was sitting at table, the food lying before him untasted, when Rodrigo returned, and pointing to the head which hung from the horse's collar, dropping blood, he bade him look up, for there was the herb which would restore to him his appetite; the tongue, quoth he, which insulted you, is no longer a tongue, and the hand which wronged you is no longer a hand. And the old man arose and embraced his son, and placed him above him at the table, saying, that he who had brought home that head should be the head of the house of Layn[1] Calvo.

Escobar, Rom. 1, 2, 3, 4.

How Rodrigo took the five Moorish kings.

IV. After this Diego being full of years fell asleep and was gathered to his fathers. And the Moors entered Castille, in great power, for there came with them five Kings, and they passed above Burgos, and crossed the mountains of Oca, and plundered Carrion, and Vilforado, and Saint Domingo de la Calzada, and Logroño, and Najara, and all that land; and they carried away many captives both male and female, and brood mares, and flocks of all kinds. But as they were returning with all speed, Rodrigo of Bivar raised the country, and came up with them in the mountains of Oca, and fell upon them and discomfited them, and won back all their booty, and took all the five Kings prisoners.

[1] The death of Count Gomez is mentioned by the Chronicles, Garibay, and Mariana, but not the cause of the quarrel. This, with the circumstances which follow it, is given from the first four Ballads in Escobar's collection.

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Then he went back to his mother, taking the Kings with him, and there he divided the whole spoil with the hidalgos and his other companions, both the Moorish captives and all the spoil of whatever kind, so that they departed right joyfully, being well pleased with what he had done. And he gave thanks to God for the grace which had been vouchsafed to him, and said to his mother, that he did not think it good to keep the Kings in captivity, but to let them go freely; and he set them at liberty and bade them depart. So they returned each to his own country, blessing him for their deliverance, and magnifying his great bounty; and forthwith they sent him tribute and acknowledged themselves to be his vassals.

Chr. del Cid. cap. 2. Cron. Gen. ff. 194.

V. King Don Ferrando was going through Leon, putting the Kingdom in order, when tidings reached him of the good speed which Rodrigo had had against the Moors. And at the same time there came before him Ximena Gomez, the daughter of the Count, who fell on her knees before him and said, Sir, I am the daughter of Count Don Gomez of Gormaz, and Rodrigo of Bivar has slain the Count my father, and of three daughters whom he has left I am the youngest. And Sir, I come to crave of you a boon, that you will give me Rodrigo of Bivar to be my husband, with whom I shall hold myself well married, and greatly honored; for certain I am that his possessions will one day be greater than those of any man in your dominions. Certes Sir, it behoves you to do this, because it is for God's service and because I may pardon Rodrigo with a good will. The King held it good to accomplish her desire; and forthwith ordered letters to be drawn up to Rodrigo of Bivar, wherein he enjoined and commanded him that he should come incontinently to Palencia, for he had much to communicate to him, upon an affair which was greatly to God's service, and his own welfare and great honor.

How Ximena Gomez asked Rodrigo of the King in marriage.

Chr. del Cid. cap. 3. Chr. Gen. ff. 194.

VI. When Rodrigo saw the letters of his Lord the King he greatly rejoiced in them, and said to the messengers that

How Rodrigo accepted her for his wife.

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BOOK I. he would fulfil the king's pleasure, and go incontinently at his command. And he dight himself full gallantly and well, and took with him many knights, both his own and of his kindred and of his friends, and he took also many new arms, and came to Palencia to the King with two hundred of his peers in arms, in festival guise ; and the King went out to meet him, and received him right well, and did him honor ; and at this were all the Counts displeased. And when the King thought it a fit season, he spake to him and said, that Doña Zimena Gomez, the daughter of the Count whom he had slain, had come to ask him for her husband, and would forgive him her father's death ; wherefore he besought him to think it good to take her to be his wife, in which case he would show him great favor. When Rodrigo heard this it pleased him well, and he said to the King that he would do his bidding in this, and in all other things which he might command ; and the King thanked him much. And he sent for the Bishop of Palencia, and took their vows and made them plight[1] themselves each to the

[1] This marriage, with all its circumstances, has been doubted. The marriage settlement of the Cid to Ximena Diaz, daughter of his cousin Count Don Diego de Asturias, is extant among the archives of Burgos, and has been printed by Sandoval. This author, however, who is sufficiently, and more than sufficiently, sceptical concerning the history of the Cid, admits that the marriage with Ximena Gomez is asserted in so many manuscripts, and her tomb shown with such evident authenticity in the monastery of St. Juan de Peña, that there is evidence enough to prove two marriages, both wives having the same baptismal name, and the first dying young. — *Ay bastantes indicios, y digo provança suficiente, para dezir, que Rodrigo Diaz fue casado dos vezes, una en tiempo del Rey Don Fernando con Ximena Gomez, como dizen las historias*, ff. 54.

" I do not," says Berganza, (5. 11. § 132.) hold for very certain what is related of this match ; because of the suspicion there is that the ancients intermixed in their histories some marriage adventures taken from the Joculars (*Juglares*) ; just as in these times the composers of Comedies are wont to invent such, even when they are treating of the histories of saints." If however it be admitted, as it is, that Rodrigo had a wife named Ximena Gomez, the circumstances of that marriage are not to be

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other according as the law directs. And when they were espoused the King did them great honor, and gave them many noble gifts, and added to Rodrigo's lands more than he had till then possessed: and he loved him greatly in his heart, because he saw that he was obedient to his commands, and for all that he had heard him say.

Chr. del Cid. cap. 4. Chr. Gen. ff. 194.

VII. So Rodrigo departed from the king, and took his spouse with him to the house of his mother, and gave her to his mother's keeping. And forthwith he made a vow in her hands that he would never accompany with her, neither in the desert nor in the inhabited place, till he had won five battles in the field. And he besought his mother that she would love her even as she loved him himself, and that she would do good to her and show her great honor, for which he should ever serve her with the better good will. And his mother promised him so to do; and then he departed from them and went out against the frontier of the Moors.

How Rodrigo took his wife home, and of the vow which he made.

Chr.delCid. cap. 4. Chr. Gen. ff. 194.

VIII. Now the history relates that King Don Ferrando contended with King Don Ramiro of Aragon, for the city of Calahorra, which each claimed as his own; in such guise that the King of Aragon placed it upon the trial by combat, confiding in the prowess of Don Martin Gonzalez, who was at that time held to be the best knight in all Spain. King Don Ferrando accepted the challenge, and said that Rodrigo of Bivar should do battle on his part, but that he was not then present. And they plighted homage on both parts to meet and bring each his knight, and the knight who conquered should win Calahorra for his Lord. Having ratified this engagement, they returned into their own lands. And immediately Ferrando sent for Rodrigo of Bivar, and told him all the matter as it then stood, and that he was to do battle. Well pleased was Rodrigo when he heard this, and

Of the dispute concerning Calahorra.

disbelieved for their singularity; had such circumstances appeared incredible, or repugnant to common feeling, they would not have been invented; — whether therefore they be true or false, they are equally characteristic of the state of manners.

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BOOK I.

he accorded to all that the King had said that he should do battle for him upon that cause; but till the day arrived he must needs, he said, go to Compostella, because he had vowed a pilgrimage; and the King was content therewith, and gave him great gifts.

Chr. del. Cid. cap. 6. Chr. Gen. ff. 195.

Of the charity of Rodrigo towards the leper.

IX. Rodrigo forthwith set out upon the road, and took with him twenty knights. And as he went he did great good, and gave alms, feeding the poor and needy. And upon the way they found a leper, struggling in a quagmire, who cried out to them with a loud voice to help him for the love of God; and when Rodrigo heard this, he alighted from his beast and helped him, and placed him upon the beast before him, and carried him with him in this manner to the inn where he took up his lodging that night. At this were his knights little pleased. And when supper was ready he bade his knights take their seats, and he took the leper by the hand, and seated him next himself, and ate with him out of the same dish. The knights were greatly offended at this foul sight, insomuch that they rose up and left the chamber. But Rodrigo ordered a bed to be made ready for himself and for the leper, and they twain slept together. When it was midnight and Rodrigo was fast asleep, the leper breathed against him between his shoulders, and that breath was so strong that it passed through him, even through his breast; and he awoke, being astounded, and felt for the leper by him, and found him not; and he began to call him, but there was no reply. Then he arose in fear, and called for light, and it was brought him; and he looked for the leper and could see nothing; so he returned into the bed, leaving the light burning. And he began to think within himself what had happened, and of that breath which had passed through him, and how the leper was not there. After awhile, as he was thus musing, there appeared before him one in white garments, who said unto him, Sleepest thou or wakest thou, Rodrigo? and he answered and said, I do not sleep: but who art thou that bringest with thee such bright-

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ness and so sweet an odor? Then said he, I am Saint Lazarus, and know that I was the leper to whom thou didst so much good and so great honor for the love of God; and because thou didst this for his sake hath God now granted thee a great gift; for whensoever that[1] breath which thou hast felt shall come upon thee, whatever thing thou desirest to do, and shalt then begin, that shalt thou accomplish to thy heart's desire, whether it be in battle or aught else, so that thy honor shall go on increasing from day to day; and thou shalt be feared both by Moors and Christians, and thy enemies shall never prevail against thee, and thou shalt die an honorable death in thine own house, and in thy renown, for God hath blessed thee; — therefore go thou on, and evermore persevere in doing good; and with that he disappeared.[2] And Rodrigo arose and prayed to our lady

[1] *E por el bien que tu por el su amor me feziste, otorgate Dios un gran don, que quando el bafo que sentiste ante te veniere, que comiences la cosa que quisieres fazer; assi como en lides, o en otras cosas, todas las acabaras complidamente.*

Both the *Chronica del Cid* and the *Chronica General* have this passage. It is remarkable that the promised token is never afterwards referred to. The Ballad which appears to be one of the more ancient ones, omits the circumstance altogether. *Sepulveda*, ff. 66. *Escobar. Rom.* 12.

[2] This miracle of the leper is sufficiently common in hagiology. Simam Rodriguez, who introduced the Jesuits into Portugal, took one in like manner into his bed, who disappeared during the night; *por ventura, sem saber quem agasalhava, recolhia ao mesmo Christo*, says Telles. In most of these miraculous stories charity is carried to an excess at once loathsome and ridiculous. Thus in the Chronicle, *diz que les semejava que caya la gafedad en la escudilla en que comia.*

Berganza displays some right Catholic logic upon this subject. We believe, he says, the cruelty of Dives towards Lazarus in refusing him the crumbs which fell from his table; why then should we not believe that the human heart is capable of an equal degree of charity? And as if to show there was nothing extraordinary in the miracle, he relates three such, one of which happened "about, if not at the very same time, to Pope Leo IX." The devotion of the Cid to St. Lazarus is brought forward in proof of the truth of the story. He gave certain houses in Palencia to form a parish and hospital under his invocation, and estab-

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BOOK I.

and intercessor St. Mary, that she would pray to her blessed son for him to watch over both his body and soul in all his undertakings; and he continued in prayer till the day broke. Then he proceeded on his way, and performed his pilgrimage, doing much good for the love of God and of St. Mary.

Chr. del Cid. cap. 7. Chr Gen. 195.

Of the combat which was fought for Calahorra.

X. Now the day came which had been appointed for the combat concerning Calahorra, between Rodrigo and Don Martin Gonzalez, and Rodrigo was not arrived; therefore his cousin Alvar Fañez Minaya undertook the battle in his stead, and ordered his horse to be harnessed[1] right well. While he was arming himself Rodrigo came up and took the horse of Alvar Fañez, and entered the lists; Don Martin Gonzalez did the same, and the judges placed them fairly, each in his place, so that neither should have the sun in his eyes.[2] They ran their career, one against the other, and met so fiercely that their lances brake, and both were sorely

lished a brotherhood (*Cofradia*) of knights in the hospital to attend to the lepers. This institution was revived by Don Alonzo Martinez de Olivera, one of his descendants, as appears by his will, and by a privilege of Fernando IV. granted in 1296. Another proof is, that the promise of perpetual success made by the Saint was accomplished.

Leprosy is a disease so loathsome, and was considered as so dreadfully infectious, that it is easy to conceive how charity towards a leper should be considered as an effort of heroic piety. — Why was there a sort of infamy attached to it? A clergyman becoming a leper was to be superseded, and just enough allowed him from his former preferment to subsist upon; but if he were disabled by any other disease, a coadjutor was allowed him, and he was to receive half his income, and retain his rank. 1 *Partida. Tit.* 16. *l.* 18.

[1] *Mando armar su cavallo muy bien. Harness*, it may be remembered, is a word used in our Bible for *armor*.

[2] *Partieronles el sol.* The phrase is remarkable, and may best be rendered by explaining it. Many battles, in what the Spaniards call the days of the shield and lance, have been lost because the conquered army had their faces towards the sun.

"Equally without any favor distributed to them the sun—" is the way in which Anthony Munday expresses this. *Primaleon, P.* 1. *page* 201.

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wounded; but Don Martin began to address Rodrigo, thinking to dismay him: Greatly dost thou now repent, Don Rodrigo, said he, that thou hast entered into these lists with me; for I shall so handle thee that never shalt thou marry Doña Ximena thy spouse, whom thou lovest so well, nor ever return alive to Castille. Rodrigo waxed angry at these words, and he replied, You are a good knight, Don Martin Gonzalez, but these words are not suitable to this place, for in this business we have to contend with hands and not with empty speeches; and the power is in God who will give the honor as he thinketh best. And in his anger he made at him, and smote him upon his helmet, and the sword cut through and wounded as much of the head as it could reach, so that he was sorely hurt and lost much blood. And Don Martin Gonzalez struck at Rodrigo, and the sword cut into the shield, and he plucked it towards him that with main force he made Rodrigo lose the shield; but Rodrigo did not forget himself, and wounded him again in the face. And they both became greatly enraged, and cruel against each other, striking without mercy, for both of them were men who knew how to demean themselves. But while they thus struggled Don Martin Gonzalez lost much blood, and for very weakness he could not hold himself upon his horse, but fell from his horse upon the ground; and Rodrigo alighted and went to him and slew him: and when he had slain him he asked the judges if there was any thing more to be done for the right of Calahorra: and they made answer that there was not. Then came the King Don Ferrando to him, and alighted by him, and helped to disarm him, and embraced him much; and when he was disarmed he went with him from the field, he and all the Castilians greatly rejoicing; but as great as was the pleasure of King Don Ferrando and his people, so great was the sorrow of King Don Ramiro of Aragon and of his. And he ordered them to take up Don Martin Gonzalez, and they carried the body into his own lands, and he went with it, and Calahorra remained in the power of King Don Ferrando.

Chr. del Cid. cap. 8. Chr. Gen. 196.

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BOOK I.

How the Counts plotted against Rodrigo.

XI. But when the Counts of Castille saw how Rodrigo increased day by day in honor, they took counsel together that they should plot with the Moors, and fix a day of battle with them, on the day of the Holy Cross in May, and that they should invite Rodrigo to this battle, and contrive with the Moors that they should slay him; by which means they should be revenged upon him, and remain masters of Castille, which now because of him they could not be. This counsel they sent to communicate to the Moors and to the Moorish Kings who were Rodrigo's vassals, being those whom he had made prisoners and set at liberty. But they, when they saw this counsel and the falsehood which was devised, took the letters of the Counts, and sent them to Rodrigo their Lord, and sent to tell him all the secret of the treason. And Rodrigo thanked them greatly for their good faith, and took the letters and carried to the King, and showed him all the enmity of the Counts, and especially of the Count Don Garcia, who was afterwards called of Cabra. When the King saw this as it was, he was astonished at their great falsehood, and he issued his letters in which he ordered them to leave his dominions; then he went to Santiago on a pilgrimage, and ordered Rodrigo to cast these Counts out of the land; and Rodrigo did as the King commanded him. Then Doña Elvira his kinswoman, the wife of the Count Don Garcia, came and fell on her knees before him; but Rodrigo took her by the hand and raised her up, and would not hear her till she was arisen. And when he had raised her up she said, I beseech you Cousin, since you have banished me and my husband, that you would give us a letter to some King who is one of your vassals, enjoining him to befriend us, and give us something for your sake, whereon we may live. So he gave her a letter to the King of Cordova, who received her and her husband well for the love of Rodrigo, and gave Cabra to him, that he and his people might dwell therein. This Count was afterwards so ungrateful to the

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King of Cordova, that he made war upon him from Cabra which the King had given him, till Rodrigo [1] came and took it.

Chr. del Cid. cap. 9. Chr. Gen. 196.

XII. The history relateth that at this time, while the King was in Galicia, the Moors entered Estremadura, and the people called upon Rodrigo of Bivar to help them. And when he heard the summons he made no delay, but gathered together his kinsmen and his friends, and went against the Misbelievers. And he came up with them between Atienza and San Estevan de Gormaz, as they were carrying away a great booty in captives and in flocks, and there he had a brave battle with them in the field; and in fine Rodrigo conquered, smiting and slaying, and the pursuit lasted for seven leagues, and he recovered all the spoil, which was so great that two hundred horses were the fifth, for the whole spoil was worth a hundred times a thousand maravedis. Rodrigo divided the whole among his people without covetousness, and returned with great honor.

How Rodrigo obtained a great victory over the Moors.

Chr del Cid. cap. 11. Chr. Gen. 197.

XIII. Now the greater part of these Moors had been they of Merida, Badajoz, Beja, and Evora, and the King was minded to requite them in their own land according to their deeds; and he entered into the heart of their country, carrying with him fire and sword, and pressed them sorely so that they yielded vassalage. Then turning through Portugal, he won the town of Sea, which was upon the western slope of the Serra da Estrella; and also another town called Gamne, the site whereof cannot now be known, for in course of years names change and are forgotten. And proceeding with his conquests he laid siege to the city of Viseu, that he might take vengeance for the death of King Don Alfonso, his wife's father, who had been slain before that city. But the people of Viseu, as they lived with this

Of the taking of Viseu.

[1] *Como vos lo contara adelante la hystoria* says the *Chronica del Cid*, and the promise is repeated in the *Chronica General;* but no such account is to be found in either.

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BOOK I. fear before their eyes, had fortified their city well, and stored it abundantly with all things needful, and moreover, they put their trust in their Alcayde, who was an African, by name Cid Alafum, a man tried in arms. He encouraged them, saying that the city could not be taken in ten years, by a greater power than the Christians; and there were many good arbalisters in the city, who shot so strong that neither shield nor armor availed against their quarrels. King Don Ferrando therefore ordered mantles to be made, and also pavaises to protect his people; and moreover he enjoined them to fasten boards upon their shields, so that the quarrels from the cross-bows might not pierce through. And he continued for eighteen days to combat the city, keeping such good watch, that neither could they within receive help from without, nor themselves issue forth; and on the eighteenth day, which was the Vesper of St. Peter's, he won the city by force of arms; and few were they who escaped from the sword of the conquerors, except those who retreated with Alafum into the eastle. And on the following day at the hour of tierce they also came to terms, and yielded themselves to his mercy, saving their lives. In this manner was Viseu [1] recovered by the Christians, and never after did that city fall into the hands of the barbarians. And the Moor who had slain King Don [2] Alfonso fell into

[1] The particulars of this siege are recorded in a MS. Chronicle, which belonged to Andre de Resende, better known to antiquarians by his latinized name, Resendius. Both Brito and Sandoval relate them from this source.

The Alcayde had lands given him by Ferrando, where his name is still preserved, a *Serra* being still called Monte Alafom, and the whole district the Concelho de Alafoens, from whence the ducal title, lately extinct in the person of Don Joam Carlos de Braganza, Sousa, e Ligne, the third Duke. *Brito, P.* 2. *L.* 7. *C.* 28.

[2] Alfonso V. Having laid siege to Viseu, he rode out one day to reconnoitre, with nothing on but his shirt and his cloak, on account of the heat. This Moor took aim at him, and though he was at a considerable distance

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Ferrando's power, and the King took vengeance and punished him in all the parts which had offended; he cut off the foot which had pressed down the [1] Armatost, and lopped off the hands which had held the bow and fitted the quarrel, and plucked out the eyes which had taken the mark; and the living trunk was then set up as a butt for the archers.

Brito. Mon. Lusitana. Par. 2. lib. 7. cap. 28. Sandoval, ff. 4. Chr. del Cid. cap. 12. Chr. Gen. 198.

XIV. In all these wars there was not a man who bore greater part, or did better feats in arms, than Rodrigo of Bivar. And the King went up against Lamego, and besieged it. Now Zadan Aben Huim, son of Huim Alboazem, the King thereof, was mightier than all the Kings who had reigned before him in Lamego, and he had peopled many places from the Douro [2] even to the rivers Tavora and Vouga. And because he was well beloved and his city well stored and strong, all the chief Moors in that district being dismayed by the fall of Viseu, retired into it, to be under his protection. But maugre all their power, King Don Ferrando girt the city round about, and brought against it so many engines, and so many bastilles, that Zadan submitted, and opened his gates on the twenty-second of July, the day of St. Mary Magdalene, being twenty-five days after the capture of Viseu. And Zadan became tributary to the King, and the King took with him many of the Moors, to be employed in building up the churches which had fallen to ruin since the land was lost.

Of the taking of Lamego.

Brito Mon. Lusit. P. 2. l. 7. c. 28. Chr. del Cid. cap. 13. Chr. Gen. ff. 198.

from the walls, shot him between the shoulders, — being, says Morales, the first and last of our kings who died in war against the Moors. He was slain in the year 1027.

[1] The *Armatoste* was an instrument made for charging the cross-bow at this time, as they were not made of steel, says Brito. According to this author, the foot was used to press the bow down; but in the original document it is called the foot of the Armatost, which seems as if it acted upon the instrument like a lever.

[2] *Duero* is the Spanish orthography. I prefer the Portugeze, because, though the river rises in Spain, it falls into the sea in Portugal; and it seems right to adopt that name by which it is known where it is of most importance.

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BOOK I.

Of the siege of Coimbra.

XV. All this while was Coimbra in the power of the misbelievers. And the Abbot of Lorvam took counsel with his Monks, and they said, Let us go to King Ferrando and tell him the state of the city. And they chose out two of the brethren for this errand. When the Moors therefore who came to hunt among the mountains took up their lodging in the monastery, as they were wont to do, these twain said unto them, We would go to the holy *Dominicum*, to say prayers there for our sins. So feigning this to be their errand they set forth, and came to the King in the town of Carrion, and spake unto him in council, saying, Sir King, we come to you through waters and over mountains and by bad ways, to tell you concerning Coimbra in what plight it is, if you desire to know, and in what guise the Moors dwell therein, what they are and how many, and with how little heed they keep the city. And he said unto them, I beseech ye, for the love of God, say on. Then told they him what they knew: and the King took counsel upon this matter with Rodrigo of Bivar, and Rodrigo said, that certes the Lord would help him to win the city: and he said he would fain be knighted by the King's hand, and that it seemed to him now that he should receive knighthood at his hand in Coimbra. A covenant was then made with the two Monks, that they should go with the army against the city in the month of January without fail. Now this was in October. Incontinently the King sent to summon his knights and people, and when one part of them had assembled at Santa Maria, he bade them do all the damage they could against Coimbra, and ravage the country, which accordingly they did. In the mean time the King made a pilgrimage to Santiago, as Rodrigo had exhorted him to do; and he remained there three days and nights in prayer, offering great gifts, and taking upon himself great devotion, that it might please God to fulfil his desire. And with the help of Santiago he gathered together a great host, and went up against Coimbra in the month of January, even as he had covenanted, and laid siege to it. And he

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fought against the city all February, and March, and April, May and June, five months did he fight, and could not prevail against it. And when July came the food of the besiegers failed them, insomuch that they had only the dole for a few days left; then the baggage was made ready, and the sumpter-beasts and serving men were ordered to depart for Leon, and proclamation was made in the camp that the army should remain yet four days, and on the fifth they might break up and depart every one to his own house. But then the Monks of Lorvam and the Abbot consulted together and said, Let us now go to the King and give him all the food which we have, both oxen and cows, and sheep and goats and swine, wheat and barley and maize, bread and wine, fish and fowl, even all that we have; for if the city, which God forbid, should not be won by the Christians, we may no longer abide here. Then went they to the King and gave him all their stores,[1] both of flocks and herds, and pulse, and wine beyond measure, which they had for a long time stored. Then was there abundance in the camp; but they who were within the city waxed feeble for hunger and long suffering, because the Christians beset them on all sides, and warred upon them hotly, and brought their engines to bear on every part, and the walls of the city were broken down. When the Moors saw this they came to the King, and fell at his feet, and besought him of his mercy that he would let them depart, leaving to him the city and all that they had therein, for they asked for nothing but their lives. And the King had compassion upon them and granted their prayer; and the city was yielded to him on a Sunday at the hour of tierce, which was before a week had run out since the Monks of Lorvam had succored the host.

Brito Mon. Lus. P. 2. l. 7. c. 28. Chr. del Cid. cap. 14. Chr. Gen. ff. 198.

XVI. Now it came to pass that while the King lay before Coimbra, there came a pilgrim from the land of Greece on pilgrimage to Santiago; his name was Estiano, and he

How Santiago appeared to the Greek Bishop.

[1] Berganza intimates a possibility that these stores were miraculously increased by the prayers of the Monks.

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BOOK I.

was a Bishop. And as he was praying in the church he heard certain of the townsmen and of the pilgrims saying that Santiago was wont to appear in battle like a knight, in aid of the Christians. And when he heard this it nothing pleased him, and he said unto them, Friends, call him not a knight, but rather a fisherman. Upon this it pleased God that he should fall asleep, and in his sleep Santiago appeared to him with a good and cheerful countenance, holding in his hand a bunch of keys, and said unto him, thou thinkest it a fable that they should call me a knight, and sayest that I am not so: for this reason am I come unto thee that thou never more mayest doubt concerning my knighthood; for a knight of Jesus Christ I am, and a helper of the Christians against the Moors. While he was thus saying a horse was brought him the which was exceeding white, and the Apostle Santiago mounted upon it, being well clad in bright and fair armor, after the manner of a knight. And he said to Estiano, I go to help King Don Ferrando who has lain these seven months before Coimbra, and to-morrow, with these keys which thou seest, will I open the gates of the city unto him at the hour of tierce, and deliver it into his hand. Having said this he departed. And the Bishop when he awoke in the morning called together the clergy and people of Compostella, and told them what he had seen and heard. And as he said, even so did it come to pass; for tidings came that on that day, and at the hour of tierce, the gates of the city had been opened.

Chr. del Cid. cap. 14. Chr. Gen. ff. 198. Escobar. Rom. 13.

Of the grant made by the King to the monks of Lorvam.

XVII. King Don Ferrando then assembled his Counts and chief captains, and told them all that the Monks of Lorvam had done, in bringing him to besiege the city, and in supplying his army in their time of need: and the Counts and chief captains made answer and said, Certes, O King, if the Monks had not given us the stores of their Monastery, thou couldest not have taken the city at this time. The King then called for the Abbot and the brethren, for they were with him in the host, and said the hours to him daily, and mass in

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St. Andre's, and buried there and in their Monastery as many as had died during the siege, either of arrow-wounds or by lances, or of their own infirmities. So they came before him and gave him joy of his conquest; and he said unto them, Take ye now of this city as much as ye desire, since by God's favor and your council I have won it. But they made answer, Thanks be to God and to you, and to your forefathers, we have enough and shall have, if so be that we have your favor and dwell among Christians. Only for the love of God, and for the remedy of your own soul, give us one church with its dwelling houses within the city, and confirm unto us the gifts made to us in old times by your forefathers, and the good men to whom God give a happy rest. With that the King turned to his sons and his soldiers, and said, Of a truth, by our Creator, these who desire so little are men of God. I would have given them half the city, and they will have only a single church! Now therefore, since they require but this, on the part of God Almighty let us grant and confirm unto them what they ask, to the honor of God and St. Mamede. And the brethren brought him their charters of King Ramiro, and King Bermudo, and King Alfonso, and of Gonzalo Moniz, who was a knight and married a daughter of King Bermudo, and of other good men. And the King confirmed them, and he bade them make a writing of all which had passed between him and them at the siege of Coimbra; and when they brought him the writing, they brought him also a crown of silver and of gold, which had been King Bermudo's, and which Gonzalo Moniz had given to the Monastery in honor of God and St. Mamede. The King saw the crown, how it was set with precious stones, and said to them, To what end bring ye hither this crown? And they said, That you should take it, Sire, in return for the good which you have done us. But he answered, Far be it from me that I should take from your Monastery what the good men before me have given to it! Take ye back the crown, and also ten marks of

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BOOK I.

silver, and make with the money a good cross, to remain with you forever. And he who shall befriend you, may God befriend him; but he who shall disturb you or your Monastery, may he be cursed by the living God and by his Saints. So the King signed the writing which he had commanded to be made, and his sons and chief captains signed[1] it also, and in the writing he enjoined his children and his children's children, as many as should come after him, to honor and protect the Monastery of Lorvam, upon his blessing he charged them so to do, because he had found the brethren better than all the other Monks in his dominions.

Brito Mon. Lus. 2. 7. 28.

[1] The history of the siege of Coimbra, as far as the Monks of Lorvam are concerned, is preserved in this very writing, to which among other witnesses, the name of Rodrigo Diaz appears. Brito has printed the original Latin in the *Monarchia Lusitana*. *P.* 2. *L.* 7. *C.* 28. Its authenticity has never I believe been called in question; the Latin is barbarous, and contains one Arabic word, which was disused at a very early period; it differs from the Ballads and Chronicles, in assigning seven months to the siege, instead of seven years, and is in other respects authenticated by other records.

There is however one passage which at first appears suspicious. The Monks in asking leave of the Moors to make their pilgrimage say, — *Volumus ire ad* SANCTUM DOMINICUM *facere orationem pro peccatis nostris. Sanctum Dominicum* has been literally rendered St. Domingo; but Brito has perceived the error, for neither of the St. Domingos were then born. *Dominicum*, he says, is here used in its ancient signification, for a church; and the church thus called for distinction, is probably that of San Salvador at Oviedo, then the most famous in Spain for its treasury of relics. Sandoval explains it in the same manner, but accounts less satisfactorily for his explanation. He translates the words Santo Domingo, and says in a marginal note, *Santo Domingo seria Oviedo, que por excelencia se diria Sanctum Dominicum, primer Santo del Señor.*

The document is very valuable, and that not merely because it gives a fuller and more authentic account of the conquest of Coimbra than is elsewhere to be found. It proves that the Kings of Leon had possession of this district at an early age; that the Christians were tolerated with the utmost freedom by the Moorish conquerors; — and that the conquerors had good reason to repent of their toleration.

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How Rodrigo was knighted.

XVIII. Then King Don Ferrando knighted Rodrigo of Bivar in the great mosque of Coimbra, which he dedicated to St. Mary. And the ceremony was after this manner: the King girded on his sword, and gave him the kiss,[1] but not the blow. To do him more honor the Queen gave him his horse, and the Infanta, Doña Urraca fastened on his spurs; and from that day forth he was called Ruydiez.[2] Then the King commanded him to knight nine noble squires with his own hand; and he took his sword before the altar, and knighted them. The King then gave Coimbra to the keeping of Don Sisnando, Bishop of Iria; a man, who having more hardihood than religion, had by reason of his misdeeds gone over to the Moors, and sorely infested the Christians in Portugal. But during the siege he had come to the King's service, and bestirred himself well against the Moors; and therefore the King took him into his favor, and gave him the city to keep, which he kept, and did much evil to the Moors till the day of his death. And the King departed and went to Compostella to return thanks to Santiago.

Chr. del Cid. cap. 14. Cr. Gen. ff. 199. Escobar Rom. 13.

Of the taking of Monte-mor.

XIX. But then Benalfagi, who was the Lord of many lands in Estremadura, gathered together a great power of the Moors and built up the walls of Montemor, and from thence waged war against Coimbra, so that they of Coimbra called upon the King for help. And the King came up

[1] The blow was given with the hand upon the neck, and with these words, *Despertad, y no os durmais en las cosas de Cavalleria*, — Awake, and sleep not in affairs of knighthood. *Berganza*. 5. 11. § 142. He adds that the King omitted this, knowing well that the Cid needed no such exhortation.

[2] Ruy is merely the abbreviation of Rodrigo. Berganza (5. 11. § 142.) infers from this passage, that they who aspired to knighthood were called only by their baptismal names, and did not assume the patronymic till they had received the order; — in signification that they were not to pride themselves upon hereditary honor till they were able to support it.

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BOOK I.

against the town, and fought against it, and took it. Great honor did Ruydiez win at that siege; for having to protect the foragers, the enemy came out upon him, and thrice in one day was he beset by them; but he, though sorely pressed by them, and in great peril, nevertheless would not send to the camp for succor, but put forth his manhood and defeated them. And from that day the King gave more power into his hands, and made him head over all his household.

Brito Mon. Lus. 2. 7. 28. Chr. del Cid. cap. 17. Chr. Gen. ff. 200.

How Ruydiez was called the Cid.

XX. Now the men of Leon besought the King that he would repeople Zamora, which had lain desolate since it was destroyed by Almanzor. And he went thither and peopled the city, and gave to it good privileges. And while he was there came messengers from the five Kings who were vassals to Ruydiez of Bivar, bringing him their tribute; and they came to him, he being with the King, and called him Cid, which signifyeth Lord, and would have kissed his hands, but he would not give them his hand till they had kissed the hand of the King. And Ruydiez took the tribute, and offered the fifth thereof to the King, in token of his sovereignty; and the King thanked him, but would not receive it, and from that time he ordered that Ruydiez should be called the Cid, because the Moors had so called him.

Chr. del Cid. cap. 19. Chr. Gen. ff. 201.

How the Emperor demanded tribute of Spain.

XXI. In those days Pope Victor II. held a council at Florence, and the Emperor Henry there made his complaint against King Don Ferrando, that he did not acknowledge his sovereignty, and pay him tribute, like all other Kings; and he besought the Pope to admonish him so to do. And the Pope being a German, and the friend of Henry, sent to the King to admonish him, and told him that unless he obeyed he would proclaim a crusade against him; and in like manner the Emperor, and the King of France, and the other Kings, sent to exhort him to obedience, defying him if he should refuse. When the King saw their letters he was troubled, for he knew that if this thing were

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done, great evil would follow to Castille and Leon. And he took counsel with his honorable men. They seeing on the one hand the great power of the Church, and on the other the great evil that it would be if Castille and Leon should be made tributary, knew not what counsel to give; howbeit at length they said to him that he should do the Pope's bidding. At this council the Cid was not present, for he had lately completed his marriage with Doña Ximena Gomez, and was then with her; but at this time he arrived, and the King showed him the letters, and told him the matter how it then stood, and what had been the advice of his good men, and besought him to speak his advice, as a good and true vassal to his Lord. When the Cid heard what had passed it grieved him to the heart, more for the counsel which had been given to the King, than because of the Pope's commands; and he turned to the King and said, In an ill day, Sir, were you born in Spain, if it be in your time to be made tributary, which it never was before; for all the honor which God hath given you, and whatever good he hath done to you, is lost if it should be so. And, Sir, whoever hath given you this counsel is not a true man, neither one who regardeth your honor nor your power. But send to defy them since they will have it so, and let us carry the war home to them. You shall take with you five thousand knights, all of whom are hidalgos, and the Moorish Kings who are your vassals will give you two thousand knights; and, Sir, you are such a one as God loves, and he will not that your honor should perish. And the King thought that he was well counselled by him, for the King was of a great heart.

Chr. del Cid. cap. 21. Chr. Gen. ff. 202.

XXII. Then the King ordered letters to be written, in which he besought the Pope not to proceed farther against him without just cause, for Spain had been conquered by those who dwelt therein, by the blood of them and of their fathers, and they had never been tributary, and never would be so, but would rather all die. Moreover he sent his letters

Of the answer which the King sent.

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BOOK I.

to the Emperor and to the other Kings, telling them that they well knew the wrong which the Emperor did him, having no jurisdiction over him, nor lawful claim; and he besought them to let him alone that he might continue to wage war against the enemies of the faith; but if they persisted to speak against him he then sent them back their friendship, and defied them, and where they all where there would he go seek them. While this reply was on its way he gathered together his people, as he and the Cid had advised, and set forward with eight thousand and nine hundred knights, both of his own and of the Cid, and the Cid led the advanced guard. When they had passed the passes of Aspa they found that the country was up, and the people would not sell them food; but the Cid set his hand to, to burn all the country before him, and plunder from those who would not sell, but to those who brought food he did no wrong. And after such manner did he proceed, that wherever the King and his army arrived they found all things of which they could stand in need; and the news went sounding throughout all the land, so that all men trembled.

Chr. del Cid. cap. 22. Chr. Gen. ff. 202.

How the Cid defeated the Lord of Savoy.

XXIII. Then Count Remon, Lord of Savoy, with the power of the King of France, gathered together twenty thousand knights and came beyond Tolosa, to hold the road against King Don Ferrando. And he met with his harbinger[1] the Cid, who went before him to prepare lodgings, and they had a hard battle; and the men of the Count were discomfited, and he himself made prisoner and many with him, and many were slain. And the Count besought the Cid of

[1] *Aposentador.* Harbinger is the corresponding word: an officer of the Prince's court, that allotteth the noblemen and those of the household their lodgings in time of progress. *Minshew.*

Anthony Munday (*Primaleon*, *Part* 1. *p.* 58.) speaks of the *Fourriers and Harbingers* of the Emperor. The former of these terms is found in French, Spanish, Italian, Dutch, and German. Its etymology is doubtful, and it seems in England to have given place to a word of more obvious meaning, as *Furriel* has done in Spain.

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his mercy to set him free, saying that he would give him a daughter he had, the which was right fair; and the Cid did as he besought him, and the daughter was given to him, and he set the Count free. And by this woman King Don Ferrando had his son the Cardinal Ferrando, who was so honorable a man.

Chr. del Cid.cap.22. Chr. Gen. ff. 202.

How the Pope and the Emperor yielded their demand.

XXIV. After this the Cid had another battle with all the power of France, and discomfited them, and at neither of these battles did the King and his main army arrive. So the news went sounding before them to the council, of the fierceness of the Cid; and as they all knew that he was the conqueror of battles, they knew not what to advise; and they besought the Pope that he would send to them, begging them to turn back, and saying that they did not require tribute. These letters came to the King when he had past Tolosa, and he took counsel with the Cid and with his good men, and they advised that he should send two of his good men to the Pope, who should tell him to send a Cardinal with power to make a covenant, that this demand should never again be made upon Spain; and that persons from the Emperor and from the other Kings also should come to ratify this, and meanwhile he would abide where he was. But if they did not come he would go on to them. Count Don Rodrigo, and Alvah Fañez Minaya, and certain learned men, were sent with this bidding. And when they came to the Pope and gave him their letters, he was much dismayed, and he assembled the good and honorable men of the council, and asked of them what he should do. And they made answer that he must do as the King willed him, for none was so hardy as to fight against the good fortune of his vassal the Cid. Then the Pope sent Master Roberto, the Cardinal of St. Sabina, with full powers, and the representatives of the Emperor and of the other Kings came also and signed the covenant, that this demand should never again be made upon the King of Spain. And the writings which they made were confirmed by the Pope and by the Emperor and the other Kings, and sealed with their seals.

Chr. del Cid.cap.22. Chr. Gen. ff. 202.

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BOOK I.

How the King returned into his own land.

XXV. While this was doing the King abode where he was, beyond Tolosa; six months did he abide there. And the Pope sent to ask of him the daughter of Count Remon; and she was then five months gone with child; and by the advice of his vassal the Cid the King sent her, and sent to tell the Pope the whole truth, requesting that he would see she was taken care of; and the Pope ordered that she should be taken care of till the event should be. And she was delivered of the Abbot Don Ferrando; the Pope was his godfather, and brought him up right honorably, and dispensed with his bastardry that he might hold any sacred dignity; and in process of time he was made an honorable Cardinal. So the King[1] returned with great honor into his own land, and from that time he was called Don Ferrando the Great, the Emperor's Peer; and it was said of him in songs that he had passed the passes of Aspa in despite of the Frenchmen.

Chr. del Cid. cap. 22. Chr. Gen. ff. 203.

How the King divided his dominions.

XXVI. Many other things did King Don Ferrando, which are written in the book of the Chronicles of the Kings of Spain, enriching churches and monasteries, and honoring the saints and martyrs, and making war upon the misbelievers. And it came to pass when he was waxed old, that as he was one day saying his prayers, the confessor St. Isidro appeared unto him, and told him the day and hour when he should die, to the intent that he might make ready and confess his sins, and make atonement for them, and take thought for his soul, that so he might appear

[1] Berganza believes everything in the history of this expedition, except the episode of the Lord of Savoy's daughter, which he attributes with good reason to the Joculars. That Ferrando had no bastard son of that name, or that dignity, is certain; and to suppose, as the Chronicle does, that this son was old enough at the King's death to have his brethren confided to his care, is a manifest absurdity. Berganza guesses that there was such a Cardinal Abbot, but that he was the King's nephew; this is a mere guess, for there is no other intimation of the existence of any such person than in this story, which is so evidently false in all its parts.

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clean from offence before the face of God. From that day he, being certain that his end was at hand, began to discharge his soul. And he devised within himself how to dispose of the kingdoms which God had given him, that there might be no contention between his sons after his death; and he thought it best to divide his lands among them; but this which he thought best proved to be the worst, and great evil came thereof, for better had it been that he had left all to the eldest. Howbeit it was his pleasure to divide them: he had three sons, Don Sancho who was the eldest, and Don Alfonso who was the second born, and Don Garcia who was the youngest; and two daughters, Doña Urraca and Doña Elvira. The manner in which he divided his lands was this; he gave to Don Sancho the kingdom of Castille as far as to the river Pisuerga, on the side of Leon, with the border,[1] which included the dioceses of Osma, and Segovia, and Avila, and on the side of Navarre as far as the Ebro, as he had won it from his nephew Don Sancho Garcia, King of Navarre. To Don Alfonso he gave the kingdom of Leon, and in Asturias as far as the river Deva, which runs by Oviedo, and part of Campos as far as Carrion, and the river Pisuerga, with the border, which contained the dioceses of Zamora, Salamanca, and Ciudad Rodrigo, and the city of Astorga, and other lands in Galicia, with the town of Zebreros. To Don Garcia he gave the kingdom of Galicia, and all the lands which he had won in Portugal, with the title of King of Galicia, which country had had no King of its own since the kingdom of the Suevi had been overthrown by King Leovegildo. And to Doña Urraca he gave the city of Zamora, with all

Chr. del Cid. cap. 27. Chr. Gen. ff. 204.

[1] *Estremadura* is the word which I have rendered Border. It is now the name of two provinces, one in Spain, the other in Portugal. Border was its original meaning, as the word implies; and the country designated by that name varied, as the Christians extended their conquests.

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BOOK I.

its dependencies, and with half the Infantazgo; and the other half, with the city of Toro and its dependencies, to Doña Elvira.

Sandoval. ff. 15. Garibay, l. 11. c. 9.

XXVII. When the Infante Don Sancho knew that the King his father had made this allotment, it displeased him, for he was the eldest son; and he said to his father that he neither could nor ought to make this division; for the Gothic Kings had in old times made a constitution for themselves, that the kingdom and empire of Spain should never be divided, but remain one dominion under one Lord. But the King replied that he would not for this forbear to do as he had resolved, for he had won the kingdom: then the Infante made answer, Do as you will, being my father and Lord; but I do not consent unto it. So the King made this division against the right of the Infante Don Sancho, and it displeased many in the kingdom, and many it pleased; but they who were of good understanding perceived the evil which would arise.

How the Infante D. Sancho complained of the wrong which was done him.

Chr. del Cid. cap. 28. Chr. Gen. ff. 205.

XXVIII. After this the King fell sick with the malady whereof he died. And he made himself be carried to Leon, and there on his knees before the bodies of the saints he besought mercy of them. And putting his crown upon his head before the holy body of St. Isidro, he called upon God, saying, O Lord Jesus Christ, thine is the power over all, and thine is the kingdom, for thou art King of all kingdoms, and of all Kings, and of all nations, and all are at thy command. And now Lord I return unto thee the kingdom which thou hast given me, but I beseech thee of thy mercy that my soul may be brought to the light which hath no end. Having said thus, he stript himself of the royal robes adorned with gold in which he was arrayed, and took the crown from his head and placed it upon the altar; and he put sackcloth[1]

Of the death of the King.

[1] In this instance I have rendered *cilicio* by sackcloth, a familiar word in this sense, and here sufficiently accurate. CILICIUM, *a cilicibus populis dictum, apud quos* (*ut inquit* VARRO *de re rusticâ, cap.* 11.) *Cilicia pri-*

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upon the carrion of his body, and prayed to God, confessing all the sins which he had committed against him, and took his acquittal from the bishops, for they absolved him from his sins; and forthwith he there received extreme unction, and strewed ashes upon himself. After this by his own order he was carried to St. Mary of Almazan in pilgrimage, and there he remained thrice nine days, beseeching St. Mary that she would have mercy upon him and intercede with her blessed Son for his soul. From thence they carried him to Cabezon, and there the Abbot Don Ferrando came to him, an honorable man, and many other honorable men of his realms, and the Cid Ruydiez, whom the King commended to the Infante Don Sancho, his son. And after he had put all his affairs in order he remained three days lamenting in pain, and on the fourth, being the day of St John the Evangelist, he called for the Cardinal Abbot, and commended Spain and his other sons to him, and gave him his blessing, and then at the hour of sexts[1] he rendered up his soul

BOOK I.

A. D. 1065.

mum confecta sunt. Cilicia Arabes nuncupant velamenta pellibus caprarum contexta, ex quibus sibi tentoria faciunt. ISID. *Est autem vestis e pilis hircorum et caprarum tonsilibus texta, quâ monachi et eremicolæ dum pœnitentiam agebant uti consueverunt.* Gr. κιλικιον, *a Lat. ut alia plura græca vocabula a latinis eodem modo formantur. Minshew.*

The *cilicio* was however sometimes made of such materials that to call it either haircloth or sackcloth would be a contradiction in terms. In a future work therefore, wherein it will frequently be necessary to mention it, I shall venture to anglicize the original word, which in all probability has already been done by some of our Catholic writers. I believe there are few words in any European language for which a precise term may not be found in our own; but our Dictionaries are miserably imperfect. The Reviews have more than once censured me for having introduced new words, when not my English but their own ignorance was in fault.

Our word in the Bible is literally from the Hebrew שק *sak*, — a word which is said to be the same in almost every known language.

[1] Berganza (5. 12. § 155.) in examining this account of the King's death, admits as beyond all doubt, that St. Isidro warned him of it; — shews by good proof that he might receive extreme unction before the Viaticum, and says that Cabezon has been wrongly understood to mean

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BOOK I.

without stain to God, being full of years. So they carried him to Leon, and buried him near his father, in the Church of St. Isidro, which he had built. Thirty and one years did King Don Ferrando the Great, who was peer with the Emperor, reign over Castille. The Queen his wife lived two years after him, leading a holy life; a good Queen had she been and of good understanding, and right loving to her husband: alway had she counselled him well, being in truth the mirror of his kingdoms, and the friend of the widows and orphans. Her end was a good end, like that of the King her husband: God give them Paradise for their reward. Amen.

Chr. del Cid. cap. 29. 30. 31. Chr Gen. ff. 205.

the name of a place, *E lo llevaron a cabezon* meaning that he was carried in men's arms, being unable to stand.

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HERE BEGINNETH THE SECOND BOOK

OF THE

CHRONICLE OF THE CID.

BOOK II.

How King Don Sancho was wroth at the partition of the kingdoms.

I. The history relates how after the death of King Don Ferrando, the three Kings his sons reigned each in his kingdom, according to the division made by their father, who had divided that which should all by right have descended to the King Don Sancho. Now the Kings of Spain were of the blood of the Goths, which was a fierce blood,[1] for it had many times come to pass among the Gothic Kings that brother had slain brother upon this quarrel; from this

[1] The *Chronica General* refers here to the Archbishop Rodrigo, whose words are these: *Sed licet ipse regnum filiis divisisset, et partem suam unicuique assignasset, quia omnis potestas impatiens est consortis, et quia Reges Hispaniæ a feroci Gotthorum sanguine contraxerunt, ne majores aliquem velint parem, nec minores superiorem, sæpius inter Gotthos regalia funera fraterno sanguine maduerunt. Rex itaque Sancius, Castellæ et Navarræ finibus non contentus, inhumanitatis Gotthicæ successor et hæres, et sanguinem fratrum sitire, et ad eorum regnum cœpit cupidus anhelare, &c. L. 6. C. 15.*

The Archbishop himself seems to have had before him the observation which the Monk of Silos makes on the same occasion. *Porro Hispanici Reges tantæ ferocitatis dicuntur fore, quod quum ex eorum stirpe quilibet Regulus adultâ ætate jam arma primo sumpserit, sive in fratres, seu in parentes, si superstites fuerint, ut jus regale solus obtineat, pro viribus contendere parat. Chronicon Monachi Siliensis, C. 2. § 10.*

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BOOK II.

blood was King Don Sancho descended, and he thought that it would be a reproach unto him if he did not join together the three kingdoms under his own dominion, for he was not pleased with what his father had given him, holding that the whole ought to have been his. And he went through the land setting it in order, and what thing soever his people asked at his hand that did he grant them freely, to the end that he might win their hearts.

Chr. del Cid. cap. 32. 33. Chr. Gen. ff. 205.

How the Kings of Navarre and Aragon came against Castille.

II. Now when King Don Sancho of Navarre saw that there was a new King in Castille, he thought to recover the lands of Bureva and of Old Castille as far as Laredo, which had been lost when the King his father was defeated and slain at Atapuerca in the mountains of Oca. And now seeing that the kingdom of Ferrando was divided, he asked help of his uncle Don Ramiro, King of Aragon; and the men of Aragon and of Navarre entered Castille together. But King Don Sancho gathered together his host, and put the Cid at their head; and such account did he give of his enemies, that he of Navarre was glad to enjoy Rioja in peace, and lay no farther claim to what his father had lost. Now the King of Castille was wroth against the King of Aragon, that he should thus have joined against him without cause; and in despite of him he marched against the Moors of Zaragoza, and laying waste their country with fire and sword, he came before their city, and gave orders to assault it, and began to set up his engines. When the King of Zaragoza saw the great will which the King had to do evil unto him, and that there was none to help him, he thought it best to come to his mercy, paying tribute, or serving him, or in any manner whatsoever. And he sent interpreters to King Don Sancho saying, that he would give him much gold and silver, and many gifts, and be his vassal, and pay him tribute yearly. The King received them right honorably, and when he had heard their bidding he answered resolutely, being of a great heart, All this which the King of Zaragoza sends to say unto me is well, but he hath another thing in

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his heart. He sends to bid me break up the siege and depart from his land, and as soon as I should have departed, he would make friends unto himself among Christians and among Moors, and fail me in all which he covenants. Nevertheless I will do this thing which your King requires of me; but if in the end he lie, I will come back upon him and destroy him, trusting in God that he cannot defend himself against me. And when the interpreters heard this they were greatly dismayed, and they returned and told their King all that he had said. And the Moors seeing that they could not help themselves, made such terms with him as it pleased him to grant, and gave him hostages that they might not be able to prove false. And they gave him gold and silver and precious stones in abundance, so that with great riches and full honorably did he and all his men depart from the siege.

Chr. del Cid. cap. 33. Chr. Gen. ff. 206. Sandoval. ff. 21.

III. Greatly was the King of Aragon displeased at this which King Don Sancho had done, thinking that it was to his great injury and abasement, for Zaragoza he held to be within his conquest. And he came out with all his power to cut off the King's return, and took possession of the way, and said unto him that he should not pass till he had made amends for the great dishonor which he had wrought him, in coming into his conquest and against his vassals: the amends which he required was, that he should yield unto him all the spoil, and all which the King of Zaragoza had given him, else should he not pass without battle. When King Don Sancho heard this, being a man of great heart, he made answer, that he was the head of the kingdoms of Castille and Leon, and all the conquests in Spain were his, for the Kings of Aragon had no conquests appertaining unto them, being by right his tributaries, and bound to appear at his Cortes. Wherefore he counselled him to waive this demand, and let him pass in peace. But the King of Aragon drew up his host for battle, and the onset was made, and heavy blows were dealt on both sides, and many horses were

How King Don Sancho defeated the King of Aragon.

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BOOK II.

left without a master. And while the battle was yet upon the chance, King Don Sancho riding right bravely through the battle, began to call out Castille! Castille! and charged the main body so fiercely that by fine force he broke them; and when they were thus broken, the Castilians began cruelly to slay them, so that King Don Sancho had pity thereof, and called out unto his people not to kill them, for they were Christians. Then King Don Ramiro being discomfited, retired to a mountain, and King Don Sancho beset the mountain round about, and made a covenant with him that he should depart, and that the King of Zaragoza should remain tributary to Castille; and but for this covenant the King of Aragon would then have been slain or made prisoner. This was the battle whereof the Black Book of Santiago speaketh, saying, that in this year, on the day of the A. D. 1065. Conversion of St. Paul, was the great slaughter of the Christians in Porca. In all these wars did my Cid demean himself after his wonted manner; and because of the great Chr. del Cid. cap. 34. Chr. Gen. ff. 206. Sandoval, ff. 22. feats which he performed the King loved him well, and made him his Alferez; so that in the whole army he was second only to the King. And because when the host was in the field it was his office to choose the place for encampment, therefore was my Cid called the Campeador.[1]

Of the beginning of the strife between the brethren.

IV. While King Don Sancho was busied in these wars, King Don Garcia of Galicia took by force from Doña Urraca his sister a great part of the lands which the King their father had given her. And when she heard this she began to lament aloud, saying, Ah King Don Ferrando, in an evil hour didst thou divide thy kingdom, for thereby will all the

[1] This word is variously latinized *Campiator*, *Campidator*, and *Campiductor*. Berganza, by way of explaining it, gives an account of the origin and form of judicial combats, and supposes that the title was given to Rodrigo either because he was appointed judge of the field on such occasions, or King's Champion. Sandoval's, which I have followed, is the more probable explanation.

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land be brought to destruction. And now also will be accomplished that which my fosterer Arias Gonzalo said, for now that King Don Garcia who is my younger brother, hath dispossessed me and broken the oath which he made unto my father, what will not the elder do, who made the vow by compulsion, and alway made protestation against the division! God send that as thou hast disherited me, thou mayest speedily thyself in like manner be disherited, Amen! But when King Don Sancho heard what his brother had done he was well pleased thereat, thinking that he might now bring to pass that which he so greatly desired; and he assembled together his Ricos-omes and his knights, and said unto them, The King my father divided the kingdoms which should have been mine, and therein he did unjustly; now King Don Garcia my brother hath broken the oath and disherited Doña Urraca my sister; I beseech ye therefore counsel me what I shall do, and in what manner to proceed against him, for I will take his kingdom away from him. Upon this Count Don Garcia Ordoñez arose and said, There is not a man in the world, Sir, who would counsel you to break the command of your father, and the vow which you made unto him. And the King was greatly incensed at him and said, Go from before me, for I shall never receive good counsel from thee. The King then took the Cid by the hand and led him apart, and said unto him, Thou well knowest, my Cid, that when the King my father commended thee unto me, he charged me upon pain of his curse that I should take you for my adviser, and whatever I did that I should do it with your counsel, and I have done so even until this day; and thou hast alway counselled me for the best, and for this I have given thee a county in my kingdom, holding it well bestowed. Now then I beseech you advise me how best to recover these kingdoms, for if I have not counsel from you I do not expect to have it from any man in the world.

Chr. del Cid. cap. 35. Chr. Gen. ff. 207.

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BOOK II.

How King Don Sancho had a meeting with his brother King Don Alfonso.

V. Greatly troubled at this was the Cid, and he answered and said, Ill, Sir, would it behove me to counsel you that you should go against the will of your father. You well know that when I went to Cabezon unto him, after he had divided his kingdoms, how he made me swear to him that I would alway counsel his sons the best I could, and never give them ill counsel; and while I can, thus must I continue to do. But the King answered, My Cid, I do not hold that in this I am breaking the oath made to my father, for I ever said that the partition should not be, and the oath which I made was forced upon me. Now King Don Garcia my brother hath broken the oath, and all these kingdoms by right are mine: and therefore I will that you counsel me how I may unite them, for from so doing there is nothing in this world which shall prevent me, except it be death. Then when the Cid saw that he could by no means turn him from that course, he advised him to obtain the love of his brother King Don Alfonso, that he might grant him passage through his kingdom to go against Don Garcia: and if this should be refused, he counselled him not to make the attempt. And the King saw that his counsel was good; and sent his letters to King Don Alfonso, beseeching him to meet him at Sahagun. When King Don Alfonso received the letters, he marvelled to what end this might be: howbeit he sent to say that he would meet him. And the two Kings met in Sahagun. And King Don Sancho said, Brother, you well know that King Don Garcia our brother hath broken the oath made unto our father, and disherited our sister Doña Urraca: for this I will take his kingdom away from him, and I beseech you join with me. But Don Alfonso answered that he would not go against the will of his father, and the oath which he had sworn. Then King Don Sancho said, that if he would let him pass through his kingdom he would give him part of what he should gain: and King Don Alfonso agreed to this. And upon this matter they fixed another day to meet; and then forty knights were named,

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twenty for Castille and twenty for Leon, as vouchers that this which they covenanted should be faithfully fulfilled on both sides.

Chr. del Cid.cap.36. Chr. Gen. ff. 208.

VI. Then King Don Sancho gathered together a great host, Castilians and Leonese, and they of Navarre and Biscay, Asturians, and men of Aragon and of the border. And he sent Alvar Fañez, the cousin of the Cid, to King Don Garcia, to bid him yield up his kingdom, and if he refused to do this, to defy him on his part. Alvar Fañez, albeit unwillingly, was bound to obey the bidding of his Lord, and he went to King Don Garcia and delivered his bidding. When King Don Garcia heard it he was greatly troubled, and he cried out in his trouble and said, Lord Jesus Christ, thou rememberest the oath which we made to our father! for my sins I have been the first to break it, and have disherited my sister. And he said to Alvar Fañez, Say to my brother that I beseech him not to break the oath which he made to our father; but if he will persist to do this thing, I must defend myself as I can. And with this answer Alvar Fañez returned. Then King Don Garcia called unto him a knight of Asturias, whose name was Ruy Ximenez, and bade him go to his brother King Don Alfonso, and tell him what had passed, and how King Don Sancho would take away his kingdom from him; and to beseech him as a brother that he would not let him pass through his dominions. And King Don Alfonso replied, Say to my brother that I will neither help King Don Sancho, nor oppose him: and tell him that if he can defend himself I shall be well pleased. And with this answer Ruy Ximenez returned, and bade the King look to himself for defence, for he would find no help in his brother.

How King Don Garcia sent to ask aid from his brother King Don Alfonso.

Chr. del Cid.cap 37. Chr. Gen. ff. 208.

VII. Now Don Garcia was not beloved in his kingdom of Galicia, neither in Portugal, for as much as he showed little favor to the hidalgos, both Galegos and Portuguese, and vexed the people with tributes, which he had newly

How Don Rodrigo Frojaz slew Verna.

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BOOK II.

imposed. The cause of all this was a favorite,[1] by name Verna, to whom the King gave so much authority, that he displeased all the chief persons in his dominions, and hearkened unto him in all things; and by his advice it was that he had despoiled his sister Doña Urraca of her lands, and his sister Doña Elvira also, and had done other things, whereby Portugal and Galicia were now in danger to be lost. And the knights and hidalgos took counsel together, how they might remedy these evils, and they agreed that the King should in the name of them all be advised how ill he was served, and entreated to put away his favorite. Don Rodrigo Frojaz was the one named to speak unto the King; for being a man of approved valor, and the lord of many lands, it was thought that the King would listen more to him than to any other. But it fell out otherwise than they had devised, for Verna had such power over the mind of the King, that the remonstrance was ill received, and Don Rodrigo and the other hidalgos were contumeliously treated in public by the King. Don Rodrigo would not bear this, being a right loyal and valiant man; and he went one day into the palace, and finding Verna busied in affairs of state, he drew forth his sword and slew him; then leaving the palace, for none cared to lay hands on him, he left Portugal, and took the road towards France; many of his vassals and kinsmen and friends following him, to seek their fortunes in a country where valor would be esteemed, for they were weary of the bad government of King Don Garcia.

Nobiliario, del Conde Don Pedro, p. 45. Chr. del Cid. cap. 38. Chron. Gen. ff. 208.

Of the battle at Agoa de Mayas.

VIII. But when King Don Garcia knew of the league which his brethren had made to divide his kingdom between them, it was a greater trouble to him than the death of Verna, and he called his chief captains together and consulted with

[1] Garibay says a female favorite; in this he differs from all other authorities, otherwise the manners of the age would not render his account improbable. The story of Iñez de Castro is well known.

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them; and they advised him that he should send to recall Don Rodrigo Frojaz, for having him the realm would be secure, and without him it was in danger to be lost. So two hidalgos were sent after him, and they found him in Navarre, on the eve of passing into France. But when he saw the King's letters, and knew the peril in which he then stood, setting aside the remembrance of his own wrongs, like a good and true Portugueze, he turned back, and went to the King at Coimbra. In good time did he arrive, for the captains of King Don Sancho had now gained many lands in Galicia and in the province of Beira, finding none to resist them, and the Count Don Nuño de Lara, and the Count of Monzon, and Don Garcia de Cabra, were drawing nigh unto Coimbra. When Don Rodrigo heard this and knew that the Castilians where approaching, and who they were, he promised the King either to maintain his cause, or die for it; and he besought him not to go into the battle himself, having so many vassals and so good; for it was not fitting that he should expose himself when there was no king coming against him. And it came to pass that when the scouts gave notice that the Castilians were at hand, he ordered the trumpets to be sounded, and the Portugueze sallied, and a little below the city, at the place which is now called Agoa de Mayas, the two squadrons met. Then was the saying of Arias Gonzalo fulfilled, that kinsmen should kill kinsmen, and brother fall by his brother's hand. But the Portugueze fought so well, and especially Don Rodrigo, and his brothers Don Pedro and Don Vermui Frojaz, that at length they discomfited the Castilians, killing of them five hundred and forty, of whom three hundred were knights, and winning their pennons and banners. Howbeit this victory was not obtained without great loss to themselves; for two hundred and twenty of their people were left upon the field, and many were sorely wounded, among whom, even to the great peril of his life, was Don Rodrigo Frojaz, being wounded with many and grievous wounds. In this battle was

Nobiliario, p. 46. Do. 211. Chr.delCid. cap. 30. Chron.Gen. ff. 208.

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BOOK II.

slain the Count Don Fafes Sarracem de Lanhoso, with many of his vassals, he from whom the Godinos are descended: he was a right good knight.

How King Don Garcia fled to the Moors.

IX. A sorrowful defeat was that for King Don Sancho, more for the quality of the slain than for their number; and he put himself at the head of his army, and hastened through the midst of Portugal, to go against his brother. And King Don Garcia hearing of his approach, called together his knights and hidalgos, and said unto them, Friends, we have no land whereunto to fly from the King Don Sancho my brother, let us therefore meet him in battle, and either conquer him, or die; for it is better to die an honorable death than to suffer this spoiling in our country. And to the Portugeze he said, Friends, ye are right noble and haughty knights, and it is your custom to have among you few lords and good ones; now therefore make me a good one, which will be to your own great honor and profit; and if I come out of this struggle well, I shall guerdon ye well, so that ye shall understand the will I have to do good towards ye. And they made answer and said that they would stand by him to the last, and that he should not be put down by their default. Then spake he to the Galegos and said, Friends, ye are right good and true knights, and never was it yet said that lord was forsaken by you in the field. I put myself in your hands, being assured that ye will well and loyally advise me, and help me to the utmost of your power. Ye see how King Don Sancho my brother presses upon us, and we have nothing left us but to die or to conquer; but if ye know any other counsel, I beseech ye tell it me. And the Galegos answered, that they would serve and defend him loyally, and that they held it best to fight. Nevertheless they were too few in number to stand against the King Don Sancho: so they retired before him. And Don Garcia took with him three hundred horsemen, and went to the Moors, and besought them to lend him aid against his brother, saying that he would give them the

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kingdom of Leon. And the Moors made answer, O King, thou canst not defend thyself; how then canst thou give unto us the kingdom of Leon? Howbeit they did him honor and gave him great gifts, and he returned to his people and recovered many of the castles which he had lost. BOOK II.

Chr. del Cid. Cap. 40 Chr. Gen. ff. 209 Rod. Tol. l. 6. c. 18.

X. Then King Don Sancho came against his brother, to besiege him in Santarem. And the Portugueze and Galegos took counsel together what they should do; for some were of advice that it was better to defend the cities and fortresses which they held, and so lengthen out the war; others that they should harass the army of the Castilians with frequent skirmishes and assaults, and never give them battle power to power, thinking that in this manner they might baffle them till the winter came on. Don Rodrigo Frojaz was at this time recovering of the wounds which he had received at Agoa de Mayas, and he said unto the King that it behoved him above all things to put his kingdom upon the hazard of a battle; for his brother being a greater lord of lands than he, and richer in money and more powerful in vassals, could maintain the war longer than he could do, who peradventure would find it difficult another year to gather together so good an army as he had now ready. For this cause he advised him to put his trust in God first, and then in the hidalgos who were with him, and without fear give battle to the King his brother, over whom God and his good cause would give him glorious victory. And to show his own good will to the King, he besought of him the leading of the van for himself and the Counts Don Pedro and Don Vermui Frojaz his brethren, and his two nephews. Greatly was the King Don Garcia encouraged by his gallant cheer, and he bade his host make ready to give battle to King Don Sancho, as soon as he should arrive; and he marched out from the city, and took his stand near unto it in a field where afterwards were the vineyards of the town. And when the banners of the Castilians were

How King Don Garcia went out from Santarem to battle.

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BOOK II.

seen advancing, the Galegos and Portugueze drew up in battle array, Don Rodrigo and his brethren having the van, and as he had requested, and a body of chosen knights with them.

Brito Mon. Lus. 2. 7. 29. Nobiliario, p. 47.

How Alvar Fanes asked the King for a horse and arms.

XI. Count Don Garcia came in the front of King Don Sancho's army, and in the one wing was the Count de Monzon and Count Don Nuño de Lara; and the Count Don Fruela of Asturias in the other; and the King was in the rear, with Don Diego de Osma, who carried his banner: and in this manner were they arrayed on the one side and on the other, being ready for the onset. And King Don Garcia bravely encouraged his men, saying, Vassals and friends, ye see the great wrong which the King my brother doth unto me, taking from me my kingdom; I beseech ye help me now to defend it; for ye well know that all which I had therein I divided among ye, keeping ye for a season like this. And they answered, Great benefits have we received at your hands, and we will serve you to the utmost of our power. Now when the two hosts were ready to join battle, Alvar Fañez came to King Don Sancho and said to him, Sir, I have played away my horse and arms; I beseech you give me others for this battle, and I will be a right good one for you this day; if I do not for you the service of six knights, hold me for a traitor. And the Count Don Garcia, who heard this, said to the King, Give him, Sir, what he asketh; and the King ordered that horse and arms should be given him. So the armies joined battle bravely on both sides, and it was a sharp onset; many were the heavy blows which were given on both sides, and many were the horses that were slain at that encounter, and many the men. Now my Cid had not yet come up into the field.

Chr. del Cid. cap. 41. Chr. Gen. ff. 209. Sandoval, ff. 26.

How King Don Sancho was taken, and of the death of Don Rodrigo Frojaz.

XII. Now Don Rodrigo Frojaz and his brethren and the knights who were with them had resolved to make straight for the banner of the King of Castille. And they broke through the ranks of the Castilians, and made their way into the middle of the enemy's host, doing marvellous

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feats of arms. Then was the fight at the hottest, for they did their best to win the banner, and the others to defend it; the remembrance of what they had formerly done, and the hope of gaining more honors, heartened them; and with the Castilians there was their King, giving them brave example as well as brave words. The press of the battle was here; here died Gonzalo de Sies, a right valiant Portugueze, on the part of Don Garcia; but on Don Sancho's part the Count Don Nuño was sorely wounded and thrown from his horse; and Count Don Garcia Ordoñez was made prisoner, and the banner of King Don Sancho was beaten down, and the King himself also. The first who encountered him was Don Gomes Echiguis, he from whom the old Sousas of Portugal derived their descent; he was the first who set his lance against King Don Sancho, and the other one was Don Moninho Hermigis, and Don Rodrigo made way through the press and laid hands on him and took him. But in the struggle his old wounds burst open, and having received many new ones he lost much blood; and perceiving that his strength was failing, he sent to call the King Don Garcia with all speed. And as the King came, the Count Don Pedro Frojaz met him and said, An honorable gift, Sir, hath my brother Don Rodrigo to give you, but you lose him in gaining it. And tears fell from the eyes of the King, and he made answer and said, It may indeed be that Don Rodrigo may lose his life in serving me, but the good name which he hath gained, and the honor which he leaveth to his descendants, death cannot take away. Saying this, he came to the place where Don Rodrigo was, and Don Rodrigo gave into his hands the King Don Sancho his brother, and asked him three times if he was discharged of his prisoner; and when the King had answered Yes, Don Rodrigo said, For me, Sir, the joy which I have in your victory is enough; give the rewards to these good Portugueze, who with so good a will have put their lives upon the hazard to serve you, and in all things follow their counsel, and you will not

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BOOK II.

err therein. Having said this he kissed the King's hand, and lying upon his shield, for he felt his breath fail him, with his helmet for a pillow, he kissed the cross of his sword in remembrance of that on which the incarnate Son of God had died for him, and rendered up his soul into the hands of his Creator. This was the death of one of the worthy knights of the world, Don Rodrigo Frojez. In all the conquests which King Don Ferrando had made from the Moors of Portugal, great part had he borne, insomuch that that King was wont to say that other Princes might have more dominions than he, but two such knights as his two Rodrigos, meaning my Cid and this good knight, there was none but himself who had for vassals.

Brito Mon. Lus. 2. 7. 29. Nobiliario, 48.

How Alvar Fañez rescued the King.

XIII. Then King Don Garcia being desirous to be in the pursuit himself, delivered his brother into the hands of six knights that they should guard him, which he ought not to have done. And when he was gone King Don Sancho said unto the knights, Let me go and I will depart out of your country and never enter it again; and I will reward ye well as long as ye live; but they answered him, that for no reward would they commit such disloyalty, but would guard him well, not offering him any injury, till they had delivered him to his brother the King Don Garcia. While they were parleying Alvar Fañez Minaya came up, he to whom the King had given horse and arms before the battle; and he seeing the King held prisoner, cried out with a loud voice, Let loose my Lord the King: and he spurred his horse and made at them; and before his lance was broken he overthrew two of them, and so bestirred himself that he put the others to flight; and he took the horses of the two whom he had smote down, and gave one to the king, and mounted upon the other himself, for his own was hurt in the rescue; and they went together to a little rising ground where there was yet a small body of the knights of their party, and Alvar Fañez cried out to them aloud, Ye see here the King our Lord, who is free; now then remember the good name of

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the Castilians, and let us not lose it this day. And about four hundred knights gathered about him. And while they stood there they saw the Cid Ruydiez coming up with three hundred knights, for he had not been in the battle, and they knew his green pennon. And when King Don Sancho beheld it his heart rejoiced, and he said, Now let us descend into the plain, for he of good fortune cometh: and he said, Be of good heart, for it is the will of God that I should recover my kingdom, for I have escaped from captivity, and seen the death of Don Rodrigo Frojaz who took me, and Ruydiez the fortunate one cometh. And the King went down to him and welcomed him right joyfully, saying, In happy time are you come, my fortunate Cid; never vassal succored his Lord in such season as you now succor me, for the King my brother had overcome me. And the Cid answered, Sir, be sure that you shall recover the day, or I will die; for wheresoever you go, either you shall be victorious or I will meet my death.

Chr. del Cid.cap.41. Chr. Gen. ff. 209. Nobiliario, 49.

How King Don Garcia was taken.

XIV. By this time King Don Garcia returned from the pursuit, singing as he came full joyfully, for he thought that the King his brother was a prisoner, and his great power overthrown. But there came one and told him that Don Sancho was rescued and in the field again, ready to give him battle a second time. Bravely was that second battle fought on both sides; and if it had not been for the great prowess of the Cid, the end would not have been as it was: in the end the Galegos and Portugueze were discomfited, and the King Don Garcia taken in his turn. And in that battle the two brethren of Don Rodrigo Frojaz, Don Pedro and Don Vermui, were slain, and the two sons of Don Pedro, so that five of that family died that day. And the King Don Sancho put his brother in better ward than his brother three hours before had put him, for he put him in chains and sent him to the strong castle of Luna.[1]

Chr. Gen. ff. 210. Chr. del Cid.cap.42. Brito. Mon. Lus. P. 2. 7. 29. Sandoval, ff. 27.

[1] The history of Garcia's captivity is defective. His epitaph says that he was taken by stratagem. The Castle of Luna was in Alfonso's do-

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BOOK II.

XV. When King Don Sancho had done this he took unto himself the kingdom of Galicia and of Portugal, and without delay sent to his brother King Don Alfonso, commanding him to yield up to him the kingdom of Leon, for it was his by right. At this was the King of Leon troubled at heart; howbeit he answered that he would not yield up his kingdom, but do his utmost to defend it. Then King Don Sancho entered Leon, slaying and laying waste before him, as an army of infidels would have done; and King Don Alfonso sent to him to bid him cease from this, for it was inhuman work to kill and plunder the innocent: and he defied him to a pitched battle, saying that to whichsover God should give the victory, to him also would he give the kingdom of Leon: and the King of Castille accepted the defiance, and a day was fixed for the battle, and the place was to be Lantada, which is near unto Carrion. The chief counsellor of King Don Alfonso was Don Pero Ansures, a notable and valiant knight, of the old and famous stock of

How King Don Sancho went against his brother Alfonso.

minions, and from hence Sandoval infers that he aided Sancho. Berganza adduces two early MSS. to prove that Sancho set him free, and that he was afterwards taken by Alfonzo; and it should be remarked in corroboration of his opinion, that the Archbishop Rodrigo makes the defeat and flight of Alfonso anterior to Garcia's capture: but whether or not Alfonso assisted one brother in ruining the other, he profited by the crime. Seventeen years after his own succession he suffered Garcia to remain a prisoner and in chains. At the end of that time Garcia fell sick and desired to be bled. The King then either felt or affected compassion, and ordered his brother's irons to be taken off. But Garcia would not submit to this tardy and unavailing humanity; he knew that his sickness was mortal, and said that as he had worn those irons so long, he would die in them, and all that he requested of his brother now, was that he might be buried in them. This was not refused, and he was buried in his chains beside the King his father, in the church of St. Isidro, at Leon. *Chronica General, ff.* 234.

His monument represents him in these fetters. This is the epitaph: *H. R. Dmnus Garcia Rex Portugalæ et Galiciæ, filius Regis Magni Ferdinandi: hic ingenio captus a fratre suo, in vinculis obiit. Era* M.C.XXVIII. XI *Kal. Aprilis. Sandoval, ff.* 27.

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the Ansures, Lords of Monzon, which is nigh unto Palencia; the same who in process of time was Count of Carrion and of Saldaña and Liebana, and Lord of Valladolid, a city which was by him greatly increased. This good knight commanded the army of his King Don Alfonso, and on the part of King Don Sancho came Ruydiez the Cid. Both Kings were in the field that day, and full hardily was the battle contested, and great was the mortality on either side, for the hatred which used to be between Moors and Christians was then between brethren. And that day also was the saying of Arias Gonzalo fulfilled. But in the end the skill and courage of my Cid prevailed, and King Don Alfonso was fain to avail himself of his horse's feet to save himself.

Chr. del Cid. cap. 43. Chr. Gen. ff. 201. Sandoval, ff. 29.

XVI. Nevertheless the power of King Don Alfonso was not yet destroyed, and he would not yield up his kingdom; and he sent to his brother a second time to bid him battle, saying that whosoever conquered should then certainly remain King of Leon; and the place appointed was at Vulpegera, beside the river Carrion. And the two armies met and joined battle, and they of Leon had the victory, for my Cid was not in the field. And King Don Alfonso had pity upon the Castilians because they were Christians, and gave orders not to slay them; and his brother King Don Sancho fled. Now as he was flying, my Cid came up with his green pennon; and when he saw that the King his Lord had been conquered, it grieved him sorely; howbeit he encouraged him saying, This is nothing, Sir! to fail or to prosper is as God pleases. But do you gather together your people who are discomfited, and bid them take heart. The Leonese and Galegos are with the King your brother, secure as they think themselves in their lodging, and taking no thought of you; for it is their custom to extol themselves when their fortune is fair, and to mock at others, and in this boastfulness will they spend the night, so that we shall find them sleeping at break of day, and will fall upon

Of the battle at Vulpegera.

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BOOK II.

them. And it came to pass as he had said. The Leonese lodged themselves in Vulpegera, taking no thought of their enemies, and setting no watch; and Ruydiez arose betimes in the morning and fell upon them, and subdued them before they could take their arms. King Don Alfonso fled to the town of Carrion, which was three leagues distant, and would have fortified himself there in the Church of St. Mary, but he was surrounded and constrained to yield.

Chr. del Cid. cap. 44. 45. Chr. Gen. ff. 210. Sandoval. ff. 29.

How the Cid delivered King Don Sancho.

XVII. Now the knights of Leon gathered together in their flight, and when they could not find their King they were greatly ashamed, and they turned back and smote the Castilians; and as it befell, they encountered King Don Sancho and took him prisoner, not having those in his company whom he should have had, for his people considered the victory as their own, and all was in confusion. And thirteen knights took him in their ward, and were leading him away, — but my Cid beheld them, and galloped after them: he was alone, and had no lance, having broken his in the battle. And he came up to them and said, Knights, give me my Lord, and I will give unto you yours. They knew him by his arms, and they made answer, Ruydiez, return in peace and seek not to contend with us, otherwise we will carry you away prisoner with him. And he waxed wroth and said, Give me but a lance and I will, single as I am, rescue my Lord from all of ye: by God's help I will do it. And they held him as nothing, because he was but one, and gave him a lance. But he attacked them therewith so bravely, that he slew eleven of the thirteen, leaving two only alive, on whom he had mercy; and thus did he rescue the King. And the Castilians rejoiced greatly at the King's deliverance: and King Don Sancho went to Burgos, and took with him his brother prisoner.

Chr. del Cid. cap. 45. Chr. Gen. ff. 210. A. D. 1072.

How King Don Alfonso fled to the Moors.

XVIII. Great was the love which the Infanta Doña Urraca bore to her brother King Don Alfonso, and when she heard that he was made prisoner, she feared lest he

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should be put to death: and she took with her the Count Peransures, and went to Burgos. And they spake with the Cid, and besought him that he would join with them, and intercede with the King that he should release his brother from prison, and let him become a monk at Sahagun. Full willing was the Cid to serve in anything the Infanta Doña Urraca, and he went with her before the King. And she knelt down before the King her brother, and besought mercy for Don Alfonso, his brother and hers. And the King took her by the hand, and raised her from her knees, and made her sit beside him, and said unto her, Now then, my sister, say what you would have. And she besought him that he would let their brother Don Alfonso take the habit of St. Benedict, in the royal Monastery of Sahagun, and my Cid, and Count Peransures and the other chief persons who were there present, besought him in like manner. And the King took my Cid aside, and asked counsel of him what he should do; and the Cid said, that if Don Alfonso were willing to become a Monk, he would do well to set him free upon that condition, and he besought him so to do. Then King Don Sancho, at my Cid's request, granted to Doña Urraca what she had asked. And he released King Don Alfonso from prison, and Don Alfonso became a Monk in the Monastery at Sahagun, more by force than of free will. And being in the Monastery, he spake with Don Peransures, and took counsel with him, and fled away by night from the Monks, and went among the Moors to King Alimaymon of Toledo. And the Moorish King welcomed him with a good will, and did great honor to him, and gave him great possessions and many gifts.

Chr. del Cid. cap. 42. Chr. Gen. ff. 211.

XIX. When Doña Urraca knew that her brother King Don Alfonso had fled to Toledo, she sent to him three good men of the kingdom of Leon, that they should be his counsellors, for she loved him well. These were Don Pero Ansures, and Don Ferran Ansures, and Don Gonzalo Ansures, all three brethren: and they went with King Don

Of the friendship which Alimaymon shewed to King Don Alfonso.

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BOOK II. Sancho's permission, for it was God's pleasure. Now Alimaymon rejoiced in the King Don Alfonso, and loved him as if he had been his own son. And Don Alfonso made a covenant with him to love him and defend him and serve him alway, so long as he should remain with him, and not to depart from him without his leave; and the King covenanted on his side to love him and honor him, and defend him to the utmost of his power. And Alimaymon ordered fair palaces to be edified for him, by the wall of the Alcazar, on the outer part, that the Moors of the city might do no displeasure neither to him nor to his companions: and they were hard by a garden of the King's, that he might go out and disport himself therein whensoever it pleased him. And for these things King Don Alfonso loved to serve King Alimaymon. Nevertheless when he saw the great honor of the King of Toledo, and how powerful he was, and that he was the Lord of so great chivalry, and of the noblest city which had belonged unto the Gothic Kings, from whom he himself was descended, it grieved him in his heart to see that city in the hand of the Moors: and he said within his heart, Lord God and Father Jesus Christ, it is wholly in thy power to give and to take away, and right it is that thy will should be done, even as thou hast done it to me, to whom thou gavest a kingdom, and it was thy will to take it away from me, and thou hast made me come hither to serve the enemies who were at the service of the King my father. Lord, I put my hope in thee that thou wilt deliver me from this servitude, and give me a land and kingdom to command, and that thou wilt show unto me such favor that this land and this city shall by me be won, that thy holy body may be sacrificed in it to the honor of Christendom. This prayer he made with great devotion and with many tears; and the Lord God heard him, as hereafter you shall hear in this history. In those days King Alimaymon was at war with other Moorish Kings his enemies, and King Don Alfonso fought against them on his side, and did such

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good service that he quelled their power, and they durst no longer offend him. And in time of peace Don Alfonso and his companions went fowling along the banks of the Tagus, for in those days there was much game there, and venison of all kinds; and they killed venison among the mountains. And as he was thus sporting he came to a place which is now called Brihuega, and it pleased him well, for it was a fair place to dwell in, and abounded with game, and there was a dismantled castle there, and he thought that he would ask the King for this place. And he returned to Toledo and asked it of the King, and King Alimaymon gave it him, and he placed there his huntsmen and his fowlers who were Christians, and fortified the place as his own. And the lineage of these people continued there till Don Juan, the third archbishop of Toledo, enlarged it, and peopled the parish of St. Pedro.

Chr. del Cid. cap. 48. 49. Chr Gen. ff. 211.

XX. It came to pass after this that both the Kings one day came out of Toledo, and past over the bridge of Alcantara, and went into the royal garden to disport themselves therein and take their pleasure. And at evening Don Alfonso lay down upon a bed to sleep, and King Alimaymon fell in talk with his favorites concerning his city of Toledo, how strong it was and how well provided with all things, and that he feared neither war of Moor nor Christian against it; and he asked them if it could by any means be lost in war. Then one of them answered and said, Sir, if you would not hold it ill, I would tell you how it might be lost, and by no other manner in the world could it be so. And the King bade him say on. And the favorite then said, If this city were beset for seven years, and the bread and the wine and the fruits should be cut down year by year, it would be lost for lack of food. All this King Don Alfonso heard, for he was not sleeping, and he took good heed of it. Now the Moors knew not that he was lying there. And when they had thus spoken Alimaymon arose to walk in the palace, and he saw King Don Alfonso lying there as if he were

Of the talk which the Moors held, in what manner Toledo could be taken.

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BOOK II.

sleeping: and it troubled him, and he said to his favorites, We did not heed Alfonso who is lying there, and has heard all that we have said. And the favorites made answer, Kill him, Sir. But the King said, How shall I go against my true promise? Moreover he sleepeth, and peradventure hath heard nothing. And they said to him, Would you know whether or not he sleepeth? And he answered, Yea: and they said, Go then and wake him, and if he have driveled he hath slept, but if not, he hath been awake, and hath heard us. Then King Don Alfonso immediately wetted the pillow,[1] and feigned himself hard to be awakened, so that Alimaymon thought he slept.

Chr. del Cid. cap. 50.

How Alimaymon took an oath from King Don Alfonso.

XXI. And when the Easter of the Sheep[1] was come, which the Moors celebrate, the King of Toledo went out of the city to kill the sheep at the place accustomed, as he was

[1] Garibay relates with due discredit an old story, in which Alfonso is put to a more painful proof. To try whether he is really asleep, they propose to pour melted lead upon his hand; he resolutely lets the proof be made, and his hand is burnt through, from whence, it is added, he was called *El de la mano oradada*, — he of the pierced hand. But this appellation was in reality given him for his liberality, *como oy dia dezimos maniroto, a los que mucho gastan, como lo noto bien Alcocer sobre el mesmo punto. L.* 11. *C.* 12. The *Chronica General* has neither of these stories.

[2] The Bairem of the Turks. "This festival consisteth of four days successively, days of satisfaction, rejoicing, and content, wherein both soul and body are exhilarated. This sacrifice must be of a creature lawfully to be eaten, elected from the drove or flock of those who have them, or purchased by those who have none of their own; and it ought to be in good case, sound and healthy, and the ceremony performed at the hour of *Adoah*, (in the forenoon, when the sun is half way advanced towards the meridian,) the feet of the victim fast tied, the head to the *Kebla*, and when the weapon passeth over the creature's throat, *Bismillah Allahu Akbar* must be pronounced aloud. If possible this ought to be performed in a clear unpolluted place, rather in private than otherwise, and accompanied with fumigations of odoriferous drugs. This must be constantly observed once a year on this day, and every Mussulman must then sacrifice a sheep if he is able, or if not, that which he can most conveniently procure; for God receiveth and accepteth of offerings according to the intention with which they are rendered by the offerer." *Morgan's Mahometism Explained, Vol.* 2. *P.* 188.

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wont to do, and King Don Alfonso went with him. Now Don Alfonso was a goodly personage and of fair demeanor, so that the Moors liked him well. And as he was going by the side of the King, two honorable Moors followed them, and the one said unto the other, How fair a knight is this Christian, and of what good customs! well doth he deserve to be the lord of some great land. And the other made answer, I dreamed a dream last night, that this Alfonso entered the city riding upon a huge boar, and many swine after him, who rooted up all Toledo with their snouts, and even the Mosques therein: Certes, he will one day become King of Toledo. And while they were thus communing every hair upon King Don Alfonso's head stood up erect, and Alimaymon laid his hand upon them to press them down, but so soon as his hand was taken off they rose again; and the two Moors held it for a great token, and spake with each other concerning it, and one of King Alimaymon's favorites heard all which they said. And after the sheep had been sacrificed they returned into the city, and the favorite told the King what he had heard the two Moors say; and the king sent for them forthwith, and questioned them, and they repeated to him what they had said, even as ye have heard. And King Alimaymon said unto them, What then shall I do? and they made answer, that he should put Don Alfonso to death; but the King replied, that this he would not do, nor go against the true promise which he had given him, but that he would so deal that no evil should ever come towards himself from Alfonso. So he sent for Don Alfonso and bade him swear that he would never come against him, nor against his sons, and that no evil should come against them from him; and King Don Alfonso did as Alimaymon required, and did him homage to this effect. And thenceforth was the King of Toledo more secure of him, and held him even in greater favor than before. All this while did King Don Alfonso govern himself by the advice of Count Peransures, who alway advised him discreetly and well.

Chr. del Cid. cap. 51. Chr Gen. ff. 211.

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BOOK II.

How King Don Sancho crowned himself King of the three kingdoms.

XXII. But when King Don Sancho heard how his brother had fled from the Monastery, he drew out his host and went against the city of Leon. The Leonese would fain have maintained the city against him, but they could not, and he took the city of Leon, and all the towns and castles which had been under the dominion of his brother King Don Alfonso. And then he put the crown upon his head, and called himself King of the three kingdoms. He was a fair knight and of marvellous courage, so that both Moors and Christians were dismayed at what they saw him do, for they saw that nothing which he willed to take by force could stand against him. And when the Infanta Doña Urraca, and the men of Zamora, saw that he had quiet possession of both his brothers' kingdoms, they feared that he would come against them and disherit his sister also. And for this reason they took Don Arias Gonzalo to be their chief captain, Doña Urraca's foster-father, that by his means they might protect themselves, if need should be. And it came to pass as they had feared, for King Don Sancho knew that his sisters greatly loved Don Alfonso, and he thought that by their counsel he had fled from the Monastery, especially by Doña Urraca's, because Don Alfonso guided himself in all things by her counsel, holding her in place of a mother, for she was a lady of great understanding. And he went forth with his army, and took from the Infanta Doña Elvira the half of the Infantazgo which she possessed, and also from Doña Urraca the other half. And he went against Toro, the city of Doña Elvira, and took it; and then he went to Zamora to Doña Urraca, bidding her yield him up the city, and saying that he would give her lands as much as she required in the plain country. But she returned for answer that she would in no manner yield unto him that which the King her father had given her; and she besought him that he would suffer her to continue to dwell peaceably therein, saying that no disservice should ever be done against him on her part.

Chr. Gen. ff. 212. Chr. del Cid. cap. 52. 53.

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How King Don Sancho went against Zamora.

XXIII. Then King Don Sancho went to Burgos, because it was not the season for besieging a town, being winter. And he sent his letters through all the land, calling upon his vassals to assemble together, upon the first day of March, in Sahagun, upon pain of forfeiting his favor. Now though the King was yet but a young man, whose beard was but just coming, he was of so great courage that the people feared him, and dared not do otherwise than as he commanded. And they assembled together in Sahagun on the day appointed; and when the King heard in what readiness they were, it gladdened him, and he lifted up his hands to God and said, Blessed be thy name, O Lord, because thou hast given me all the kingdoms of my father. And when he had said this, he ordered proclamation to be made through the streets of Burgos, that all should go forth to protect the host and the body of the King their Lord. And the day in which they left Burgos, they took up their lodging at Fromesta; and the next day they came to Carrion, but the King would not lodge there, and he went on to Sahagun, where the army awaited him, and took up his lodging without the town; and on the following morning he bade the host advance, and they made such speed that in three days they arrived before Zamora, and pitched their tents upon the banks of the Douro; and he ordered proclamation to be made throughout the host that no harm should be done until he had commanded it. And he mounted on horseback with his hidalgos, and rode round the town, and beheld how strongly it was situated upon a rock, with strong walls, and many and strong towers, and the river Douro running at the foot thereof; and he said unto his knights, Ye see how strong it is, neither Moor nor Christian can prevail against it; if I could have it from my sister either for money or exchange, I should be Lord of Spain.

Chr. Gen. ff. 212. Chr. del Cid. cap. 53. 54.

Of the message which the King sent to Doña Urraca.

XXIV. Then the King returned to his tents, and incontinently he sent for the Cid, and said unto him, Cid, you well know how manifoldly you are bound unto me, both by

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BOOK II.

nature, and by reason of the breeding which the King my father gave you; and when he died he commended you to me, and I have ever shown favor unto you, and you have ever served me as the loyalest vassal that ever did service to his Lord; and I have for your good deserts given unto you more than there is in a great county, and have made you the chief of all my household. Now therefore I beseech you as my friend and true vassal, that you go to Zamora to my sister Doña Urraca, and say unto her again, that I beseech her to give me the town either for a price, or in exchange, and I will give to her Medina de Rio-seco, with the whole Infantazgo, from Villalpando to Valladolid, and Tiedra also, which is a good Castle; and I will swear unto her, with twelve knights of my vassals, never to break this covenant between us; but if she refuseth to do this I will take away the town from her by force. And my Cid kissed the hand of the King and said unto him, This bidding, Sir, should be for other messenger, for it is a heavy thing for me to deliver it; for I was brought up in Zamora by your father's command, in the house of Don Arias Gonzalo, with Doña Urraca and with his sons, and it is not fitting that I should be the bearer of such bidding. And the King persisted in requiring of him that he should go, insomuch that he was constrained to obey his will. And he took with him fifteen of his knights and rode towards Zamora, and when he drew nigh he called unto those who kept guard in the towers not to shoot their arrows at him, for he was Ruydiez of Bivar, who came to Doña Urraca with the bidding of her brother King Don Sancho. With that there came down a Knight who was nephew to Arias Gonzalo, and had the keeping of the gate, and he bade the Cid enter, saying that he would order him to be well lodged while he went to Doña Urraca to know if she would be pleased to see him. So the Cid went in, and the knight went to the Infanta, and told her that Ruydiez of Bivar was come with a message from King Don Sancho; and it pleased her well

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that he should be the messenger, and she bade him come before her that she might know what was his bidding; and she sent Arias Gonzalo and the other knights of her party to meet him and accompany him. And when the Cid entered the palace Doña Urraca advanced to meet him, and greeted him full well, and they seated themselves both upon the Estrado. And Doña Urraca said unto him, Cid, you well know that you were brought up with me here in Zamora, in the house of Don Arias Gonzalo, and when my father was at the point of death he charged you that you should alway counsel his sons the best you could. Now therefore tell me I beseech you what is it which my brother goes about to do, now that he has called up all Spain in arms, and to what lands he thinks to go, whether against Moors or Christians. Then the Cid answered and said, Lady, to messenger and a letter no wrong should be done; give me safe assurance and I will tell unto you that which the King your brother hath sent me to say. And she said she would do as Don Arias Gonzalo should advise her. And Don Arias answered that it was well to hear what the King her brother had sent to say: Peradventure, said he, he goeth against the Moors, and requires aid of you, which it would be right to give; and for such service I and my sons would go with him, and I would give fifteen of my people well mounted and armed, and supply them with food for ten years, if he needed them. Doña Urraca then said to the Cid, that he might speak his bidding safely. Then said my Cid, the King your brother sends to greet you, and beseeches you to give him this town of Zamora, either for a price or in exchange; and he will give to you Medina de Rio-seco, with the whole Infantazgo, from Villalpando to Valladolid, and the good castle of Tiedra, and he will swear unto you, with twelve knights his vassals, never to do you hurt or harm; but if you will not give him the town, he will take it against your will.

Chr. Gen. ff. 213. Chr. del Cid. cap. 56.

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BOOK II.

Of the council which D. Urraca held, and the answer which she gave.

XXV. When Doña Urraca heard this she was sorely grieved, and in her great sorrow she lamented aloud, saying, Wretch that I am, many are the evil messages which I have heard since my father's death! He hath disherited my brother King Don Garcia of his kingdom, and taken him, and now holds him in irons as if he were a thief or a Moor: and he hath taken his lands from my brother King Don Alfonso, and forced him to go among the Moors, and live there exiled, as if he had been a traitor; and would let none go with him except Don Peransures and his brethren, whom I sent: and he hath taken her lands from my sister Doña Elvira against her will, and now would he take Zamora from me also! Now then let the earth open and swallow me, that I may not see so many troubles! And with that, in her strong anger against her brother King Don Sancho, she said, I am a woman, and well know that I cannet strive with him in battle; but I will have him slain either secretly or openly. Then Don Arias Gonzalo stood up and said, Lady Doña Urraca, in thus complaining and making lamentation you do inconsiderately; for in time of trouble it befits us to take thought of what best is to be done, and so must we do. Now then, Lady, give order that all the men of Zamora assemble in St. Salvador's and know of them whether they will hold with you, seeing that your father gave them to you to be your vassals. And if they will hold with you, then give not you up the town, neither for a price, nor in exchange; but if they will not, let us then go to Toledo among the Moors, where your brother King Don Alfonso abideth. And she did as her foster-father had advised, and it was proclaimed through the streets that the men of Zamora should meet in council at St. Salvador's. And when they were all assembled, Doña Urraca arose and said, Friends and vassals, ye have seen how my brother King Don Sancho hath disherited all his brethren, against the oath which he made to the King my father, and now he

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would disherit me also. He hath sent to bid me give him Zamora, either for a price or in exchange. Now concerning this I would know whereunto ye advise me, and if you will hold with me as good vassals and true, for he saith that he will take it from me whether I will or no; but if ye will keep my career I think to defend it by God's mercy and with your help. Then by command of the council there rose up a knight who was called Don Nuño, a man of worth, aged, and of fair speech; and he said, God reward you, Lady, this favor which you have shown us in thinking good to come to our council, for we are your vassals, and should do what you command. And we beseech you give not up Zamora, neither for price nor for exchange, for he who besieges you upon the rock would soon drive you from the plain. The council of Zamora will do your bidding, and will not desert you neither for trouble nor for danger which may befall them, even unto death. Sooner, Lady, will we expend all our possessions, and eat our mules and horses, yea sooner feed upon our children and our wives, than give up Zamora, unless by your command. And they all with one accord confirmed what Don Nuño had said. When the Infanta Doña Urraca heard this she was well pleased, and praised them greatly; and she turned to the Cid and said unto him, You were bred up with me in this town of Zamora, where Don Arias Gonzalo fostered you by command of the King my father, and through your help it was that the King my father gave it unto me to be my inheritance. I beseech you help me now against my brother, and intreat him that he will not seek to disherit me; but if he will go on with what he hath begun, say to him that I will rather die with the men of Zamora, and they with me, than give him up the town, either for price or exchange. And with this answer did the Cid return unto the King.

Chr. Gen. ff. 213. Chr. del Cid. cap. 56.

XXVI. When King Don Sancho heard what the Cid said, his anger kindled against him, and he said, You have

How the King was wroth with the Cid.

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BOOK II.

given this counsel to my sister because you were bred up with her. And my Cid answered and said, Faithfully have I discharged your bidding, and as a true vassal. Howbeit, O King, I will not bear arms against the Infanta your sister, nor against Zamora, because of the days which are past;[1] — and I beseech you do not persist in doing this wrong. But then King Don Sancho was more greatly incensed, and he said unto him, If it were not that my father left you commended to me, I would order you this instant to be hanged. But for this which you have said I command you to quit my kingdom within nine days. And the Cid went to his tent in anger, and called for his kinsmen and his friends, and bade them make ready on the instant to depart with him. And he set forth with all the knights and esquires of his table, and with all their retainers horse and foot, twelve hundred persons, all men of approved worth, a goodly company; — and they took the road to Toledo, meaning to join the King Don Alfonso among the Moors. And that night they slept at Castro Nuño. But when the Counts and Ricos-omes, and the other good men of the host saw this, they understood the great evil and disservice which might arise to the King, and to the land, from the departure of the Cid, who went away in wrath. And they went to the King and said unto him, Sir, wherefore would you lose so good a vassal, who has done you such great service? If he should go unto your brother Don Alfonso among the Moors, he would not let you besiege this city thus in peace. And the King perceived that they spake rightly, and he called for Don Diego Ordoñez, the son of Count Don Bermudo, who was the son of the

[1] I have ventured to insert in this place the declaration of the Cid that he would not bear arms against Zamora, which is nowhere to be found, neither in the Chronicles nor Ballads, though referred to by some, and implied in all. This seemed the fittest place, as it would account for the violence of King Sancho's resentment, which would hardly have been so excited by the failure of his embassy, or a mere suspicion that the Cid had not faithfully discharged it.

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Infante Don Ordoño of Leon, and bade him follow the Cid, and beseech him in his name to return; and whatever covenant he should make it should be confirmed unto him; and of this he ordered his letters of credence to be made out. And Don Diego Ordoñez went to horse, and rode after the Cid, and overtook him between Castro Nuño and Medina del Campo. And when it was told unto the Cid that Don Diego Ordoñez was coming, he turned to meet him, and greeted him well, and asked him wherefore he was come. And he delivered the King's bidding, and showed unto him his letters of credence, and said unto him that the King besought him not to bear in mind the words which he had spoken unto him, being in anger. Then the Cid called together his kinsmen and friends, and asked them what they should do. And they counselled him that he should return to the King, for it was better to remain in his land and serve God, than to go among the Moors. And he held their counsel good, and called for Don Diego, and said unto him that he would do the will of the King: and Don Diego sent to the King to tell him how he had sped. And when the Cid drew nigh unto the host, the King went out with five hundred knights to meet him, and received him gladly, and did him great honor. And the Cid kissed his hand and asked him if he confirmed what Don Diego had said; and the King confirmed it before all the knights who were there present, promising to give him great possessions. And when they came to the army great was the joy because of the Cid's return, and great were the rejoicings which were made: but as great was the sorrow in Zamora, for they who were in the town held that the siege was broken up by his departure. Nevertheless my Cid would not bear arms against the Infanta, nor against the town of Zamora, because of the days which were past.

Sandoval. ff. 33. Chr. Gen. ff. 214. Chr. del Cid.cap.57.

XXVII. And the King ordered proclamation to be made throughout the host that the people should make ready to attack the town. And they fought against it three days and

How Doña Urraca resolved to yield the town.

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BOOK II.

three nights so bravely that all the ditches were filled up, and the barbicans thrown down, and they who were within fought sword in hand with those without, and the waters of the Douro, as they past below the town, were all discolored with blood. And when Count Don Garcia de Cabra saw the great loss which they were suffering, it grieved him; and he went unto the King and told him that many men were slain, and advised him to call off the host that they should no longer fight against the town, but hold it besieged, for by famine it might soon be taken. Then the King ordered them to draw back, and he sent to each camp to know how many men had died in the attack, and the number was found to be a thousand and thirty. And when the King knew this he was greatly troubled for the great loss which he had received, and he ordered the town to be beleagered round about, and in this manner he begirt it, that none could enter into it, neither go out therefrom; and there was a great famine within the town. And when Don Arias Gonzalo saw the misery, and the hunger, and the mortality which were there, he said to the Infanta Doña Urraca, You see, Lady, the great wretchedness which the people of Zamora have suffered, and do every day suffer to maintain their loyalty; now then call together the Council, and thank them truly for what they have done for you, and bid them give up the town within nine days to the King your brother. And we, Lady, will go to Toledo to your brother King Don Alfonso, for we cannot defend Zamora; King Don Sancho is of so great heart and so resolute, that he will never break up the siege, and I do not hold it good that you should abide here longer. And Doña Urraca gave orders that the good men of Zamora should meet together in Council; and she said unto them, Friends, ye well see the resoluteness of King Don Sancho my brother; and already have ye suffered much evil and much wretchedness for doing right and loyally, losing kinsmen and friends in my service. Ye have done enough, and I do not hold it good that ye should perish; I command ye

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therefore give up the town to him within nine days, and I will go to Toledo to my brother King Don Alfonso. The men of Zamora when they heard this had great sorrow, because they had endured the siege so long, and must now give up the town at last; and they determined all to go with the Infanta, and not remain in the town.

Chr. del Cid. cap. 58. 59. Chr. Gen. ff. 214.

XXVIII. When Vellido Dolfos[1] heard this, he went to Doña Urraca and said, Lady, I came here to Zamora to do you service with thirty knights, all well accoutred, as you know; and I have served you long time, and never have I had from you guerdon for my service, though I have demanded it: but now if you will grant my demand I will relieve Zamora, and make King Don Sancho break up the siege. Then said Doña Urraca, Vellido, I shall repeat to thee the saying of the wise man, A man bargains well with the slothful and with him who is in need; and thus you would deal with me. I do not bid thee commit any evil thing, if such thou hast in thy thought; but I say unto you, that there is not a man in the world to whom if he should relieve Zamora, and make the King my brother raise the siege, I would not grant whatsoever he might require. And when Vellido heard this he kissed her hand, and went to a porter who kept one of the gates of the town, and spake with him, saying, that he should open the gate unto him when he saw him flying toward it, and he gave him his cloak. Then went he to his lodging and armed himself, and mounted his horse, and rode to the house of Don Arias Gonzalo, and cried with a loud voice, We all know the reason, Don Arias Gonzalo, why you will not let Doña Urraca exchange Zamora with her brother; it is because you deal with her as with a harlot, like an old traitor. When Arias Gonzalo heard this, it grieved him to the heart, and he said, In an evil day was I born, that so shameful a falsehood as this

How Vellido Dolfos fled out of the town.

[1] Dolfos is the corrupted patronymic of Ataulpho, the Adolphus of modern Germany.

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BOOK II.

should be said to me in mine old age, and there should be none to revenge me! Then his sons arose and armed themselves hastily, and went after Vellido, who fled before them toward the gate of the town. The porter when he saw him coming opened the gate, and he rode out and galloped into the camp of the King Don Sancho, and the others followed him till they were nigh the camp, but farther they did not venture. And Vellido went to the King and kissed his hand, and said unto him these false words with a lying tongue: Sir, because I said to the Council of Zamora that they should yield the town unto you, the sons of Arias Gonzalo would have slain me, even as you have seen. And therefore come I to you, Sir, and will be your vassal, if I may find favor at your hands. And I will shew you how in a few days you may have Zamora, if God pleases; and if I do not as I have said, then let me be slain. And the King believed all that he said, and received him for his vassal, and did him great honor. And all that night they talked together of his secrets, and he made the King believe that he knew a postern by means of which he would put Zamora into his hands.

Chr. del Cid. cap. 60. Chr. Gen. ff. 215.

How the men of Zamora warned King Don Sancho of the treason which was designed.

XXIX. On the morrow in the morning, one of the knights who were in the town went upon the wall, and cried out with a loud voice, so that the greater part of the host heard him, King Don Sancho, give ear to what I say; I am a knight and hidalgo, a native of the land of Santiago; and they from whom I spring were true men and delighted in their loyalty, and I also will live and die in my truth. Give ear, for I would undeceive you, and tell you the truth, if you will believe me. I say unto you, that from this town of Zamora there is gone forth a traitor to kill you; his name is Vellido Dolfos; he is the son of Adolfo, who slew Don Nuño like a traitor, and the grandson of Laino, another traitor, who killed his gossip and threw him into the river; and this is as great a traitor as the rest of his race; look to yourself therefore and take heed of him. I say this to you,

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that if peradventure evil should befall you by this traitor, it may not be said in Spain that you were not warned against him. Now the name of this knight was Bernal Diañez de Ocampo. And the men of Zamora sent also to the King to bid him beware of Vellido, and the King took their warning in good part, and sent to say unto them, that when he had the town he would deal bountifully with them, for this which they had done; nevertheless he gave no heed to the warning. And Vellido, when he heard this, went to the King, and said, Sir, the old Arias Gonzalo is full crafty, and hath sent to say this unto you, because he knows that by my means you would have won the town. And he called for his horse, feigning that he would depart because of what had been said. But the King took him by the hand, and said, Friend and vassal, take no thought for this; I say unto you, that if I may have Zamora, I will make you chief therein, even as Arias Gonzalo is now. Then Vellido kissed his hand and said, God grant you life, Sir, for many and happy years, and let you fulfil what you desire. But the traitor had other thoughts in his heart.

Sandoval, ff. 34. Chr. del Cid. cap. 61. Chr. Gen. ff. 215.

XXX. After this Vellido took the King apart and said to him, If it please you, Sir, let us ride out together alone; we will go round Zamora, and see the trenches which you have ordered to be made; and I will show unto you the postern which is called the Queen's, by which we may enter the town, for it is never closed. When it is night you shall give me a hundred knights who are hidalgos, well armed, and we will go on foot, and the Zamorans because they are weak with famine and misery, will let us conquer them, and we will enter and open the gate, and keep it open till all your host shall have entered in; and thus shall we win the town of Zamora. The King believed what he said, and they took horse and went riding round the town, and the King looked at the trenches, and that traitor showed him the postern whereof he had spoken. And after they had ridden round the town the King had need to alight upon the side

How King Don Sancho was slain by treason.

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BOOK II. of the Douro and go apart; now he carried in his hand a light hunting spear which was gilded over, even such as the Kings from whom he was descended were wont to bear; and he gave this to Vellido to hold it while he went aside, to cover his feet. And Vellido Dolfos, when he saw him in that guise, took the hunting spear and thrust it between his shoulders, so that it went through him and came out at his breast. And when he had stricken him he turned the reins and rode as fast as he could toward the postern; this was not the first treason which he had committed, for he had killed the Count Don Nuño treacherously. Now it chanced that the Cid saw him riding thus, and asked him wherefore he fled, and he would not answer; and then the Cid understood that he had done some treason, and his heart misgave him that he had slain the King; and he called in haste for his horse, but while they were bringing it, Vellido had ridden far away; and the Cid being eager to follow him, took only his lance and did not wait to have his spurs buckled on. And he followed him to the postern and had well nigh overtaken him, but Vellido got in; and then the Cid said in his anger, Cursed be the knight who ever gets on horseback without his spurs. Now in all the feats of the Cid never was fault found in him save only in this, that he did not enter after Vellido into the town; but he did not fail to do this for cowardice, neither for fear of death, or of imprisonment; but because he thought that peradventure this was a device between him and the King, and that he fled by the King's command; for certes, if he had known that the King was slain, there was nothing which would have prevented him from entering the town, and slaying the traitor in the streets, thereright.

Chr. del Cid.cap.62. Chr. Gen. ff. 215. Sandoval, ff. 36.

How Vellido Dolfos fled to D. Urraca for protection.

XXXI. Now the history saith, that when Vellido Dolfos had got within the postern, he was in such fear both of those who were in the town and of those who were without, that he went and placed himself under the mantle of the Infanta Doña Urraca. And when Don Arias Gonzalo knew this,

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he went unto the Infanta and said, Lady, I beseech you that you give up this traitor to the Castilians, otherwise be sure that it will be to your own harm; for the Castilians will impeach all who are in Zamora, and that will be greater dishonor for you and for us. And Doña Urraca made answer, Counsel me then so that he may not die for this which he hath done. Don Arias Gonzalo then answered, Give him unto me, and I will keep him in custody for three days, and if the Castilians impeach us we will deliver him into their hands; and if they do not impeach us within that time, we will thrust him out of the town so that he shall not be seen among us. And Don Arias Gonzalo took him from thence, and secured him with double fetters, and guarded him well. Chr. del Cid. cap. 63. Chr. Gen. ff. 216.

XXXII. Meantime the Castilians went to seek their King, and they found him by the side of the Douro, where he lay sorely wounded, even unto death; but he had not yet lost his speech, and the hunting spear was in his body, through and through, and they did not dare to take it out, lest he should die immediately. And a master of Burgos came up, who was well skilled in these things, and he sawed off the ends of the spear, that he might not lose his speech, and said that he should be confessed, for he had death within him. Then Count Don Garcia de Cabra, the curly-haired one of Grañon, said unto him, Sir, think of your soul, for you have a desperate wound. And the King made answer, Blessed be you, Count, who thus counsel me, for I perceive that I am slain: the traitor Vellido has killed me, and I well know that this was for my sins, because I broke the oath which I made unto the King my father. And as the King was saying this the Cid came up and knelt before him and said, I, Sir, remain more desolate than any other of your vassals, for for your sake have I made your brethren mine enemies, and all in the world who were against you, and against whom it pleased you to go. The King your father commended me to them as well as to you, when he

Of the death of the King.

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BOOK II.

divided his kingdoms, and I have lost their love for your sake, having done them great evil. And now neither can I go before King Don Alfonso, your brother, nor remain among the Christians before Doña Urraca your sister, because they hold that whatsoever you have done against them was by my counsel. Now then, Sir, remember me before you depart. The King then commanded that they should raise him up in the bed, and the Counts and Ricos-omes stood round about him, and the Bishops and Archbishops who had come thither to make accord between him and his sister Doña Urraca, and they heard what the Cid said, and knew that he said truly; for whatever good speed King Don Sancho had had in his doings was all by means of my Cid. And the King said unto them, I beseech all ye who are here present, Counts and Ricos-omes, and all my other vassals, that if my brother King Don Alfonso should come from the land of the Moors, ye beseech him to show favor unto you, my Cid, and that he always be bountiful unto you, and receive you to be his vassal; and if he alway doth this and listen unto you, he will not be badly advised. Then the Cid arose and kissed his hand, and all the chief persons who were there present did the like. And after this the King said unto them, I beseech ye intreat my brother King Don Alfonso to forgive me whatever wrong I have done him, and to pray to God to have mercy upon my soul. And when he had said this he asked for the candle, and presently his soul departed. And all who were there present made great lamentation for the King.

A. D. 1072. Oct. 4. Chr. Gen. ff. 216. Chr. del Cid. cap. 64.

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HERE BEGINNETH THE THIRD BOOK

OF THE

CHRONICLE OF THE CID.

BOOK III.

How it was resolved to impeach the city of Zamora.

I. Now when the King was dead, the townsmen who were in the camp forsook their tents and fled, and much did they lose in their flight; but the noble Castilians, thinking rather of what they were bound to do as men who had alway preserved their loyalty, like their ancestors before them, would not depart from Zamora, nor break up the siege thereof, but remained bravely before it, though they had lost their Lord. And they summoned all the Bishops, and took the body of the King and sent it full honorably to the Monastery of Oña, and buried him there as beseemed a King; and while one part of the chief men of the host accompanied the body, the rest remained in the camp before Zamora. And when the prelates and good men had returned to the army, they took counsel together how they should proceed against the men of Zamora, for this great treason which had been committed. Then Count Don Garcia de Cabra arose and said, Friends, ye see that we have lost our Lord the King Don Sancho; the traitor Vellido, being his vassal, slew him, and they of Zamora have received and harbored him within their walls; and therefore as we think, and as has been said unto us, he did this

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BOOK III.

treason by their counsel. Now then if there be one here who will impeach them for this thing, we will do whatever may be needful that he may come off with honor, and the impeachment be carried through. Then Don Diego Ordoñez arose, the son of Count Don Ordoño, a man of royal lineage and great hardihood; and he said unto them, If ye will all assent unto this which ye have heard, I will impeach the men of Zamora, for the death of the King our Lord: and they all assented, promising to fulfil what had been said. Now my Cid did not make this impeachment against the people of Zamora, because of the oath which he had sworn.

Chr. del Cid. cap. 64. 65. Sandoval. ff. 35. Chr. Gen. ff. 217. Escobar Rom. 30. 31.

How Don Diego Ordoñez made the impeachment.

II. Then Don Diego Ordoñez went to his lodging and armed himself well, and armed his horse also, and mounted and rode toward Zamora. And when he drew nigh unto the town, he covered himself with his shield, that they might not hurt him from the walls, and began to cry aloud, asking if Don Arias Gonzalo were there, for he would speak with him. A squire who was keeping guard upon the wall went to Don Arias and told him that there was a knight well armed calling for him, without the walls, and he said that if it pleased Don Arias he would shoot at him with a cross-bow, and strike him or kill his horse: but Don Arias forbade him, saying that he should no ways harm him. And Don Arias Gonzalo went with his sons upon the wall, to see who called for him, and he spake to the knight, saying, Friend, what wouldst thou? And Don Diego Ordoñez answered, The Castilians have lost their Lord; the traitor Vellido slew him, being his vassal, and ye of Zamora have received Vellido, and harbored him within your walls. Now therefore I say that he is a traitor who hath a traitor with him, if he knoweth and consenteth unto the treason. And for this I impeach the people of Zamora, the great as well as the little, the living and the dead, they who now are, and they who are yet unborn; and I impeach the waters which they drink, and the garments which they put

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on; their bread and their wine, and the very stones in their walls. If there be any one in Zamora to gainsay what I have said, I will do battle with him, and with God's pleasure conquer him, so that the infamy shall remain upon you. Don Arias Gonzalo replied, If I were what thou sayest I am, it had been better for me never to have been born; but in what thou sayest thou liest. In that which the great do the little have no fault, nor the dead for the deeds of the living, which they neither see nor hear: but setting aside these and the things which have no understanding, as to the rest I say that thou liest, and I will do battle with thee upon this quarrel, or give thee one in my stead. But know that you have been ill advised, in making this impeachment, for the manner is, that whosoever impeacheth a Council must do battle with five, one after another, and if he conquer the five, he shall be held a true man, but if either of the five conquer him, the Council is held acquitted and he a liar. When Don Diego heard this it troubled him; howbeit he dissembled this right well, and said unto Don Arias Gonzalo, I will bring twelve Castilians, and do you bring twelve men of Zamora, and they shall swear upon the Holy Gospel to judge justly between us, and if they find that I am bound to do battle with five, I will perform it. And Don Arias made answer that he said well, and it should be so. And truce was made for three times nine days, till this should have been determined and the combat fought.

Chr. Gen. ff. 217. Chr. del Cid. cap. 66.

III. Then when the truce was made, Don Arias Gonzalo went out from the town into the host of the Castilians, and his sons with him, and many of the knights of the town, and all the Ricos-omes and knights who were in the host assembled together with them, and consulted what was to be done in this impeachment. And they chose out twelve alcaldes on the one part, and twelve on the other, who should decide in what manner he was bound to perform combat who impeached a Council. And the four and twenty

Of the manner in which the combat was to be performed.

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BOOK III.

alcaldes accorded concerning what was the law in this case; and two of them who were held the most learned in these things arose, the one being a Castilian and the other of Zamora, and said that they had found the law as it was written to be this: That whosoever impeacheth the Council of a town which was a bishop's seat, must do battle with five in the field, one after another; and that after every combat there should be given unto him fresh arms and horse, and three sops of bread, and a draught either of wine or of water, as he chose. And in this sentence which the twain pronounced, the other twenty and two accorded.

Chr. Gen. ff. 218. Chr. del Cid. cap. 69.

How Don Arias and his sons resolved to do combat for Zamora.

IV. On the morrow before the hour of tierce, the four and twenty alcaldes marked out the lists upon the sand beside the river, at the place which is called Santiago, and in the middle of the lists they placed a bar, and ordained that he who won the battle should lay hand on the bar, and say that he had conquered: and then they appointed a term of nine days for the combatants to come to those lists which had been assigned. And when all was appointed as ye have heard, Don Arias returned to Zamora, and told the Infanta Doña Urraca all that had been done, and she ordered a meeting to be called, at which all the men of the town assembled. And when they were gathered together, Don Arias Gonzalo said unto them, Friends, I beseech ye, if there be any here among ye who took counsel for the death of King Don Sancho, or were privy thereunto, that ye now tell me, and deny it not; for rather would I go with my sons to the land of the Moors, than be overcome in the field, and held for a traitor. Then they all replied, that there was none there who knew of the treason, nor had consented unto it. At this was Don Arias Gonzalo well pleased, and he bade them go each to his house; and he went to his house also with his sons, and chose out four of them to do combat, and said that he would be the fifth himself; and he gave them directions how to demean themselves in the lists, and said, that he would enter

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first; and if, said he, what the Castilian saith be true, I would die first, not to see the infamy; but if what he saith be false, I shall conquer him, and ye shall ever be held in honor.

Chr. del Cid. cap. 70. Chr Gen. ff. 218.

V. When the day appointed was come, Don Arias Gonzalo early in the morning armed his sons, and they armed him; and it was told him that Don Diego Ordoñez was already in the lists. Then he and his sons mounted their horses, and as they rode through the gates of their house, Doña Urraca, with a company of dames met them, and said to Don Arias, weeping, Remember now how my father, King Don Ferrando, left me to your care, and you swore between his hands that you would never forsake me; and lo! now you are forsaking me. I beseech you remain with me, and go not to this battle; for there is reason enough why you should be excused, and not break the oath which you made unto my father. And she took hold on him, and would not let him go, and made him be disarmed. Then came many knights around him, to demand arms of him, and request that they might do battle in his stead; nevertheless he would give them to none. And he called for his son Pedro Arias, who was a right brave knight, though but of green years, and who had greatly intreated his father before this, that he would suffer him to fight in his stead. And Don Arias armed him completely with his own hands, and instructed him how to demean himself, and gave him his blessing with his right hand, and said unto him, that in such a point he went to save the people of Zamora, as when our Lord Jesus Christ came through the Virgin Mary, to save the people of this world, who were lost by our father Adam. Then went they into the field, where Don Diego Ordoñez was awaiting them, and Pedrarias entered the lists, and the judges placed them each in his place, and divided the sun between them, and went out, leaving them in the lists.

How Don Arias was persuaded that his son Pedrarias should do battle in his stead.

Chr. Gen. ff. 219. Chr. del Cid. cap. 71.

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BOOK III.

Of the first combat.

VI. Then they turned their horses one against the other, and ran at each other full bravely, like good knights. Five times they encountered, and at the sixth encounter their spears brake, and they laid hands upon their swords, and dealt each other such heavy blows that the helmets failed; and in this manner the combat between them continued till noon. And when Don Diego Ordoñez saw that it lasted so long, and he could not yet conquer him, he called to mind that he was there fighting to revenge his Lord, who had been slain by a foul treason, and he collected together all his strength. And he lifted up his sword and smote Pedrarias upon the helmet, so that he cut through it, and through the hood of the mail also, and made a wound in the head. And Pedrarias with the agony of death, and with the blood which ran over his eyes, bowed down to the neck of the horse; yet with all this he neither lost his stirrups, nor let go his sword. And Don Diego Ordoñez seeing him thus, thought that he was dead, and would not strike him again; and he called aloud, saying, Don Arias, send me another son, for this one will never fulfil your bidding. When Pedrarias heard this, grievously wounded as he was, he wiped the blood away with the sleeve of his mail, and went fiercely against him: and he took the sword in both hands, and thought to give it him upon his head; but the blow missed, and fell upon the horse, and cut off great part of his nostrils, and the reins with it; and the horse immediately ran away because of the great wound which he had received. And Don Diego had no reins wherewith to stop him, and perceiving that he should else be carried out of the lists, he threw himself off. And while he did this, Pedrarias fell down dead, just without the mark. And Don Diego Ordoñez laid hand on the bar, and said, Praised be the name of God, one is conquered. And incontinently the judges came and took him by the hand, and led him to a tent and disarmed him,

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and gave him three sops,[1] and he drank of the wine and rested awhile. And afterwards they gave him other arms, and a horse that was a right good one, and went with him to the lists.

Chr. Gen. ff. 219. Chr. del Cid.cap.72.

VII. Then Don Arias Gonzalo called for another son, whose name was Diego Arias, and said unto him, To horse! and go fight to deliver this Council and to revenge the death of your brother: and he answered, For this am I come hither. Then his father gave him his blessing and went with him to the lists. And the judges took the reins of the two champions and led them each to his place, and went out and left them in the lists. And they ran against each other with such force that both shields failed, and in another career they brake their lances. Then laid they hand on their good swords, and delivered such blows that their helmets were cut away, and the sleeves of the mail. And at length Diego Arias received such a blow near the heart that he fell dead. And Don Diego Ordoñez went to the bar and laid hold on it, and cried out to Don Arias Gonzalo, Send me another son, for I have conquered two, thanks be to God. Then the judges came and said that the dead knight was not yet out of the lists, and that he must alight and cast him out. And Don Diego Ordoñez did as they had directed him, and alighted from his horse and took the dead man by the leg, and dragged him to the line, and then letting the leg fall he thrust him out of the lists with his feet. And then he went and laid hand upon the bar again, saying that he had liefer fight with a living man than drag a dead one out of the field. And then the judges came to him, and led him to the tent, and disarmed him, and gave him the three sops and the

Of the second combat.

[1] So in one of the Scotch Metrical Romances —

Thre soppes de mayn
Thei brought to Schir Gawayn,
For to confort his brayn,
The King gared commaunde.

Sir Gawan and Sir Galaron. 2. xi.

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BOOK III.

wine, as they had done before, and sent to say to Don Arias Gonzalo that this son also was slain, and that he should send another.

Chr. Gen. ff. 219. Chr. del Cid. cap. 73.

Of the third combat, and how it was left undetermined.

VIII. Then Don Arias Gonzalo, in great rage and in great trouble called for his son Rodrigo Arias, who was a good knight, right hardy and valiant, the elder of all the brethren; he had been in many a tournament, and with good fortune. And Don Arias said unto him, Son, go now and do battle with Diego Ordoñez, to save Doña Urraca your Lady, and yourself, and the Council of Zamora; and if you do this, in happy hour were you born. Then Rodrigo Arias kissed his hand and answered, Father, I thank you much for what you have said, and be sure that I will save them, or take my death. And he took his arms and mounted, and his father gave him his blessing, and went with him to the lists; and the judges took his reins and led him in. And when the judges were gone out, they twain ran at each other, and Don Diego missed his blow, but Rodrigo Arias did not miss, for he gave him so great a stroke with the lance that it pierced through the shield, and broke the saddle-bow behind, and made him lose his stirrups, and he embraced the neck of his horse. But albeit that Don Diego was sorely bested with that stroke, he took heart presently, and went bravely against him, and dealt him so great a blow that he broke the lance in him; for it went through the shield and all his other arms, and great part of the lance remained in his flesh. After this they laid hand to sword, and gave each to the other great blows, and great wounds with them. And Rodrigo Arias gave so great a wound to Diego Ordoñez, that he cut his left arm through to the bone. And Don Diego Ordoñez, when he felt himself so sorely wounded, went against Rodrigo Arias and delivered him a blow upon the head which cut through the helmet and the hood of the mail, and entered into his head. When Rodrigo Arias felt himself wounded to death, he let go the reins and took his sword in both

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hands, and gave so great a blow to the horse of Don Diego that he cut his head open. And the horse in his agony ran out of the lists, and carried Don Diego out also, and there died. And Rodrigo Arias fell dead as he was following him. Then Don Diego Ordoñez would have returned into the field to do battle with the other two, but the judges would not permit this,[1] neither did they think good to decide whether they of Zamora were overcome in this third duel or not. And in this manner the thing was left undecided. Nevertheless though no sentence was given, there remained no infamy upon the people of Zamora. But better had it been for Don Arias Gonzalo if he had given up Vellido to the Castilians, that he might have died the death of a traitor; he would not then have lost these three sons, who died like good men, in their duty. Now what was the end of Vellido the history sayeth not, through the default of the Chroniclers;[1] but it is to be believed, that because the im-

[1] The Emperor Palmerin de Oliva, lest any good knight should some day lose the guerdon of his valor, (as Don Diego Ordoñez in this instance) encircled the lists at Constantinople with a palisade, sufficiently high; a precaution of which Palmerin of England found the benefit when he and his brother and Dramuziando fought with the three giants. The reins of his horse were cut, and if it had not been for the palisade he would have been carried out of the lists. *Palmeirim de Inglaterra, P. 2. C.* 94.

The costume of the Spanish romances is very ill preserved in the various translations. Every translator seems to have thought himself privileged to make what omissions and additions he pleased in the manner of narration. No trace of the passage to which I have just referred is to be found in the English Palmerin.

[2] All the Chronicles, Histories and Ballads, are silent as to the fate of Vellido Dolfos. An account however, which is manifestly fabulous, is to be found in the interpolations made by an anonymous writer in the *Sumario de los Reyes de España por el Despensero* Mayor de la Reyna Doña Leonor.*

This fable states that Vellido exacted from Doña Urraca a promise to lie

* His name is said by the Marques de Mondejar to been Juan Rodriguez de Cuenca.

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BOOK III.

peachment was not made within three days. Don Arias Gozalo thrust him out of the town as Doña Urraca had requested, and that he fled into other lands, peradventure among the Moors. And though it may be that he escaped punishment in this world, yet certes he could not escape it in hell where he is tormented with Dathan and Abiram, and with Judas the Traitor, for ever and ever.

Chr Gen. ff. 220. Sandoval. ff. 37. Chr.delCid. cap. 74.

How King Don Alfonso departed from Toledo.

IX. In the meantime the Infanta Doña Urraca wrote letters secretly and sent messengers with them to Toledo to King Don Alfonso, telling him that King Don Sancho his brother was dead, and had left no heir, and that he should come as speedily as he could to receive the kingdoms. And she bade her messengers deliver these privately that the Moors might not discover what had taken place, lest they should seize upon King Don Alfonso, whom she dearly loved. Moreover the Castilians assembled together and found that as King Don Sancho had left no son to succeed him they were bound by right to receive King Don Alfonso as their Lord; and they also sent unto him in secret. Howbeit, certain of those spies who discover to the Moors whatever the Christians design to do, when they knew the death of King Don Sancho, went presently to acquaint the Moors therewith. Now Don Peransures, as he was a man of great understanding and understood the Arabic tongue, when he knew the death of King Don Sancho, and while he was devising how to get his Lord away from Toledo, rode out every day, as if to

with him;—accordingly, after he had committed the treason, she had him bound hand and foot, put into a sack, tied in it, and laid in her bed, where she herself lay down in her clothes and past the night beside him. As soon as it was day-break he was by her orders fastened to four wild horses, and so torn in pieces.

This anonymous interpolator wished to make the Sumario of the *Despensero* pass for his own, and altered it for that purpose. Many of his additions are as fabulous as the one which is here related; and they have been singularly mischievous, having misled such truly able men and excellent historians as Zurita, Mariana, Garibay, and Gil Gonzalez Davila.

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solace himself, on the way towards Castille, to see whom he might meet, and to learn tidings. And it fell out one day that he met a man who told him he was going with news to King Alimaymon, that King Don Sancho was dead; and Don Peransures took him aside from the road as if to speak to him, and cut off his head. And Peransures returned into the road and met another man coming with the same tidings to the King, and he slew him in like manner. Nevertheless the tidings reached King Alimaymon. Now Peransures and his brethren feared that if the Moor knew this he would not let their Lord depart, but would seize him and make hard terms for his deliverance; and on the other hand they thought that if he should learn it from any other than themselves, it would be yet worse. And while they were in doubt what they should do, King Don Alfonso, trusting in God's mercy, said unto them, When I came hither unto this Moor, he received me with great honor, and gave to me abundantly all things of which I stood in need, even as if I had been his son; how then should I conceal from him this favor which it hath pleased God to show me? I will go and tell it unto him. But Don Peransures besought him not to tell him of his brother's death. And he went to King Alimaymon and said unto him, that he would fain go into his own country, if it pleased him, to help his vassals, who stood greatly in need of him, and he besought him that he would give him men. The death of King Don Sancho he did not make known. And King Alimaymon answered that he should not do this, because he feared that King Don Sancho his brother would take him. And King Don Alfonso said, that he knew the ways and customs of his brother, and did not fear him, if it pleased the king to give him some Moors to help him. Now Alimaymon had heard of the death of King Don Sancho, and he had sent to occupy the roads and the passes, that King Don Alfonso might be stopped if he should attempt to depart without his knowledge. Howbeit he did not fully believe the tidings,

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BOOK III.

seeing that King Don Alfonso did not speak of it; and he rejoiced in his heart at what the King said, and he said unto him, I thank God, Alfonso, that thou hast told me of thy wish to go into thine own country; for in this thou hast dealt loyally by me, and saved me from that which might else have happened, to which the Moors have alway importuned me. And hadst thou departed privily, thou couldst not have escaped being slain or taken. Now then go and take thy kingdom; and I will give thee whatever thou hast need of to give to thine own people, and win their hearts that they may serve thee. And he then besought him to renew the oath which he had taken, never to come against him nor his sons, but alway to befriend them; and this same oath did the King of Toledo make unto him. Now Alimaymon had a grandson whom he dearly loved, who was not named in the oath, and King Don Alfonso therefore was not bound to keep it towards him. And King Don Alfonso made ready for his departure, and Alimaymon and the chief persons of the court went out from the city with him, and rode with him as far as the Sierra del Dragon, which is now called Valtome; and he gave him great gifts, and there they took leave of each other with great love.[1]

Chr. del Cid. cap. 67. Chr. Gen. ff. 217. 218. Rod. Tol. l. 6. c. 20.

How the Cid would not kiss the King's hand.

X. As soon as King Don Alfonso arrived at Zamora, he pitched his tents in the field of Santiago, and took counsel with his sister. And the Infanta Doña Urraca, who was a

[1] The Chronicle of the Cid relates this differently; that Alimaymon, after giving him leave to depart, detained him day after day, upon various pretexts, and that at last Alfonso and his followers let themselves down from the castle by ropes, and escaped in the night. In the morning Alimaymon asked his favorites if they knew why Alfonso was in such haste to depart, and they said they thought his brother was dead; upon which he sent to seize him, meaning to detain him prisoner.

I have preferred the Archbishop Rodrigo's account, because, if the previous narrative be authentic, Alfonso knew that the roads were guarded to prevent his flight, and because, by the after transactions between him and Alimaymon, it is evident that they parted in friendship.

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right prudent lady and a wise, sent letters throughout the land, that a Cortes should assemble and receive him for their Lord. And when the Leonese and the Gallegos knew that their Lord King Don Alfonso was come, they were full joyful, and they came to Zamora and received him for their Lord and King. And afterwards the Castilians arrived, and they of Navarre,[1] and they also received him for their Lord and King, but upon this condition, that he should swear that he had not taken counsel for the death of his brother King Don Sancho. Howbeit they did not come forward to receive the oath, and they kissed his hands in homage, all, save only Ruydiez, my Cid. And when King Don Alfonso saw that the Cid did not do homage and kiss his hand, as all the other chief persons and prelates and Councils had done, he said, Since now ye have all received me for your Lord, and given me authority over ye, I would know of the Cid Ruydiez why he will not kiss my hand and acknowledge me; for I would do something for him, as I promised unto my father King Don Ferrando, when he commended him to me and to my brethren. And the Cid arose and said, Sir, all whom you see here present, suspect that by your counsel the King Don Sancho your brother came to his death; and therefore, I say unto you that, unless you clear yourself of this, as by right you should do, I will never kiss your hand, nor receive you for my Lord. Then said the King, Cid, what you say pleases me well; and here I swear to God and to Saint Mary, that I never slew him, nor took counsel for his death, neither did it please me, though he had taken my kingdom from me. And I beseech ye therefore all, as friends and true vassals, that ye tell me how I may clear myself. And the chiefs who were present said, that he and twelve of the knights who came with him from Toledo, should make this oath in the Church of St. Gadea[2] at Burgos, and that so he should be cleared.

Chr. del Cid. cap. 75. 76. Chr. Gen. ff. 220.

[1] The people of Rioja are meant.

[2] There were in these times, says Garibay, and for many ages after,

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BOOK III.

Of the oath which the King Don Alfonso took.

XI. So the King and all his company took horse and went to Burgos. And when the day appointed for the oath was come, the King went to hear mass in the church of Gadea, and his sisters the Infantas Doña Urraca and Doña Elvira with him, and all his knights. And the King came forward upon a high stage that all the people might see him, and my Cid came to him to receive the oath; and my Cid took the book of the Gospels and opened it, and laid it upon the altar, and the King laid his hands upon it, and the Cid said unto him, King Don Alfonso, you come here to swear concerning the death of King Don Sancho your brother, that you neither slew him nor took counsel for his death; say now you and these hidalgos, if ye swear this. And the King and the hidalgos, answered and said, Yea, we swear it. And the Cid said, If ye knew of this thing, or gave command that it should be done, may you die even such a death as your brother the King Don Sancho, by the hand of a villain whom you trust; one who is not a hidalgo, from another land, not a Castilian; and the King and the knights who were with him said Amen. And the King's color changed; and the Cid repeated the oath unto him a second time, and the King and the twelve knights said Amen to it in like manner, and in like manner the countenance of the King was changed again. And my Cid repeated the oath unto him a third time, and the King and the Knights said Amen; but the wrath of the King was exceeding great, and he said to the Cid, Ruydiez, why dost

particular churches in the chief places of these kingdoms, where the sacraments of the oath were wont to be taken, for the greater awe and terror, when any one had to purge himself by oath from some great and atrocious crime, whereof he was accused. Such a church, under the advocation of St. Mary Magdalene, there is, he adds, in this town of Mondragon, where in times past people used to come from the whole district for such purposes. Some, he adds, are even remembered in the present age. *L.* 11. *C.* 13.

These expurgatory oaths were forbidden by the *Leyes de Toro*. *Berganza* 5. 14. 191.

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thou thus press me man? To-day thou swearest me, and to-morrow thou wilt kiss my hand. And from that day forward there was no love towards my Cid[1] in the heart of the King.

Chr Gen. ff. 220. Chr. del Cid. cap. 77. 78. 79.

XII. After this was King Don Alfonso crowned King of Castille, and Leon, and Galicia, and Portugal; and he called himself King and Emperor of all Spain, even as his father had done before him. And in the beginning of his reign he did in all things according to the counsel of the Infanta Doña Urraca his sister; and he was a good King, and kept his kingdom so well, that rich and poor alike dwelt in peace and security, neither did one man take arms

How Don Alfonso was crowned King.

[1] The Cid when he repeated the oath seems only to have enforced the law of Castille. A case of debt might be decided by the oath of the defendant, as in our Court of Chancery, and he was bound to repeat the oath three times: *Devele responder fasta la tercera vegada sin refierta; e sil' refierta la jura, es vencido. Fuero Viejo. Lib.* 3. *Tit.* 2. § 7. § 9.

The threat of Urraca, that she would have her brother Sancho slain, either secretly or openly, and the escape of Vellido, give some color to the suspicion, which all the Castilians, and especially the Cid, entertained. They accused Urraca in the King's epitaph:

Sanctius formâ Paris, et ferox Hector in armis
Clauditur hâc tumbâ, jam factus pulvis & umbra;
Femina mente dirâ, soror, hunc vitâ expoliavit,
Jure quidem dempto non flevit, fratre perempto.

Rex iste occisus est proditore, consilio sororis suæ Urracæ, apud Numantiam Civitatem, per manum Belliti Adelfis, magni traditoris, in era M. C. X. Nonis Octobris, rapuit me cursus ab horis.

Berganza, 5. 13. 184. This author, whose judgment is of great value when there is no miracle, to mislead it, inclines, on the oldest and best authorities, to this suspicion, which is strengthened by Alfonso's conduct towards Garcia. He who kept one brother so many years in chains, would have little scruple in instigating the assassin of another.

A place of penance was shown in Philip II.'s time, in the cloisters of a church at Bamba near Valladolid, said to have been made by Urraca in atonement for having occasioned Sancho's death. The tombs of the sons of Arias Gonzalo were also shown there — both, as Morales thinks, without any good authority. *Morales*, 12. 40. 7.

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BOOK III.

against another, nor dare to do it, if he valued the eyes in his head. And if the King was noble and high of lineage, much more was he of heart; and in his days justice abounded in the land so, that if a woman had gone alone throughout the whole of his dominions, bearing gold and silver in her hand, she would have found none to hurt her, neither in the waste, nor in the peopled country. The merchants and pilgrims also who passed through his lands were so well protected, that none durst do them wrong. Never while the kingdom was his, had they of his land to do service to any other Lord. And he was a comforter of the sorrowful, and an increaser of the faith, and a defender of the churches, and the strength of the people; a judge without fear; there was not in Spain a consoler of the poor and of those who were oppressed, till he came. Now there was a mortal enmity between my Cid and Count Garcia Ordoñez, and in this year did my Cid gather together those of his table, and all his power, and entered into the lands of Longroño, and Navarre, and Calahorra, burning and spoiling the country before him. And he laid siege to the Castle of Faro and took it. And he sent messengers to the Count his enemy, to say that he would wait for him seven days, and he waited. And the mighty men of the land came to the Count Don Garcia, but come against my Cid that they dared not do, for they feared to do battle with him.

Chr. Gen. ff. 221. Chr. del Cid. cap. 80. Sandoval, ff. 39. 42. Diario de Cardeña.

How King Don Alfonso went to succor Alymaymon.

XIII. In the second year of the reign of King Don Alfonso, the King of Cordova made war upon Alimaymon King of Toledo, and did great damage in his land, and held him besieged in Toledo; and King Don Alfonso drew forth a great host and went to help the King of Toledo. When Alimaymon knew that he was coming with so great a power, he was greatly dismayed, thinking that he came against him; and he sent to remind him of the love and the honor which he had shown unto him in the days of his brother King Don Sancho, and of the oath which he had taken; and to beseech him that he would continue in peace

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with him. And the King detained his messengers, giving them no reply, and went on advancing into the land, doing no hurt therein. And when he came to Olias, he ordered the whole army to halt. And when the King of Cordova knew that King Don Alfonso was coming, he rose up from before Toledo, and fled away, and the men of Toledo pursued him, and inflicted great loss upon him in his flight.

Chr. del Cid. cap. 82. Chr. Gen. ff. 222.

XIV. And when the army had halted at Olias, the King called for the messengers of Alimaymon, and took with him five knights, and rode to Toledo. And when they came to the gate which is called Visagra, the messengers who went with him made him enter the town, and he sent one of them to tell the King that he was there, and went on in the mean time towards the Alcazar. And when King Alimaymon heard this, he would not wait till a beast should be brought him that he might ride, but set out on foot and went to meet him; and as he was going out he met King Don Alfonso, and they embraced each other. And the King of Toledo kissed King Don Alfonso's shoulder, for the joy and pleasure that he had in his heart at seeing him; and he gave thanks to God for what he had done to King Don Alfonso, and thanked him also for the truth which was in him, in coming thus to his deliverance, and for remembering the oath which they had made each to the other. And they rejoiced together all that night, and great was the joy of the people of Toledo, because of the love which King Don Alfonso bore toward their Lord. But great was the sorrow in the host of the Castilians, for they never thought to see their Lord again; and they thought that he had committed a great folly in thus putting himself into the power of the Moors.

How the King went into Toledo.

Chr. del Cid. cap. 83. Chr. Gen. ff. 222.

XV. On the morrow, King Don Alfonso besought King Alimaymon that he would go and eat with him at Olias, and see how he came to help him. And they went both together with a little company, and when they of the host saw their lord they were all right joyful, and the two Kings

Of the noble dealing of the King with Alymaymon.

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BOOK III.

went through the camp, and they sat down to eat in the tent of the King, which was a large one. And while they were at meat King Don Alfonso gave order in secret that five hundred knights should arm themselves and surround the tent. And when the King of Toledo saw these armed knights, and that the tent was surrounded, he was in great fear, and he asked of King Don Alfonso what it should be; and the King bade him eat, and said, that afterwards they would tell him. And after they had eaten, King Don Alfonso said to Alimaymon, You made me swear and promise when you had me in Toledo in your power, and no evil should ever come against you on my part: now since I have you in my power I will that you release me from this oath and covenant. And the King of Toledo consented to release him, and besought him to do him no other wrong, and he acquitted him from the promise three times. And when he had done this King Don Alfonso called for the book of the Gospels, and said unto him, Now then that you are in my power, I swear and promise unto you, never to go against you, nor against your son, and to aid you against all other men in the world. And I make this oath unto you because there was reason why I should have broken that other one, seeing that it was made when I was in your hands; but against this I must not go, for I make it when you are in mine, and I could do with you even whatever pleased me; and he laid his hands upon the book, and swore even as he had said. Right joyful was the King of Toledo at this which King Don Alfonso had done, for the loyalty which he had shown towards him. And they remained that night together; and on the morrow Alimaymon returned to his city full gladly, and King Don Alfonso made his host move on towards Cordova, and Alimaymon went with him; and they overran the land, and burnt towns and villages, and destroyed castles, and plundered whatever they could find; and they returned each into his own country with great spoils. And from thenceforward the King of Cordova durst no more attack the King of Toledo.

Chr. del Cid. cap. 84. 85. Chr. Gen. ff. 223.

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How my Cid won many battles.

XVI. In the following years nothing is found to be related, save that my Cid did battle by command of the King, with a knight called Ximen Garcia de Tiogelos, who was one of the best of Navarre: they fought for the castle of Pazluengas, and for two other castles, and my Cid conquered him, and the King Don Alfonso had the castles. And after this my Cid did battle in Medina Celi, with a Moor called Faras, who was a good knight in arms, and he defeated and slew him and another also. And in the fifth year of the reign of King Don Alfonso, the King sent the Cid to the Kings of Seville and of Cordova, for the tribute which they were bound to pay him. Now there was at this time war between Almocanis King of Seville, and Almundafar King of Granada, and with Almundafar were these men of Castille, the Count Don Garcia Ordoñez, and Fortun Sanchez, the son-in-law of King Don Garcia of Navarre, and Lope Sanchez his brother, and Diego Perez, one of the best men of Castille; and they aided him all that they could, and went against the King of Seville. And when my Cid knew this it troubled him, and he sent unto them requiring them not to go against the King of Seville, nor to destroy his country, because he was King Don Alfonso's vassal; otherwise the King must defend him. And the King of Granada and the Ricos-omes who were with him, cared nothing for his letters, but entered boldly into the land of Seville, and advanced as far as Cabra, burning and laying waste before them. When the Cid saw this, he gathered together what Christians he could, and went against them. And the King of Granada and the Christians who were with him, sent to tell him that they would not go out of the country for him. And the wrath of the Cid was kindled, and he went against them, and fought with them in the field, and the battle lasted from the hour of tierce even until the hour of sexts; and many died upon the part of the King of Granada, and at length my Cid overcame them, and made them take to flight. And Count Garcia Ordoñez was taken

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BOOK III.

prisoner, and Lope Sanchez, and Diego Perez, and many other knights, and of other men so many that they were out of number; and the dead were so many that no man could count them; and the spoils of the field were very great. And the Cid held these good men prisoners three days,[1] and then set them free, and he returned with great honor and great riches to Seville. And King Almocanis received him full honorably, and gave him great gifts for himself, and paid him the full tribute for the King; and he returned rich to Castille, and with great honor. And King Don Alfonso was well pleased[2] with the good fortune of the Cid in all his feats; but there were many who wished ill to him, and sought to set the King against him.

Chr. del Cid. cap. 86. 87. Chr. Gen. ff. 223.

How King Don Alfonso was made wroth with the Cid.

XVII. After this King Don Alfonso assembled together all his power and went against the Moors. And the Cid should have gone with him, but he fell sick and perforce therefore abode at home. And while the King was going through Andalusia, having the land at his mercy, a great power of the Moors assembled together on the other side, and entered the land, and besieged the castle of Gorman, and did much evil. At this time the Cid was gathering strength; and when he heard that the Moors were in the country, laying waste before them, he gathered together

[1] It was a custom that the victor should remain three days upon the field of battle, in proof of his victory: and this seems to have been the Cid's reason for detaining his prisoners thus long. A disgraceful instance of this custom will be found in the history of Affonso V. of Portugal, who remained three days upon the field at Alfarrobeira, after he had slain the Infante Don Pedro, his uncle, guardian, and father in law, the best and ablest man that ever Portugal produced.

[2] In recompense for these services, Alfonso granted a privilege to the Cid, confirming to him all his possessions, and declaring them free from all imposts: the town of Bivar is especially mentioned. This privilege bears date July 28, 1075; it is preserved at Bivar, and in reverence for the Cid's memory has been confirmed by all the subsequent kings of Castille, down to Philip V. and is probably continued to this day. *Berganza* 5. 14. § 196.

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what force he could, and went after them; and the Moors, when they heard this, dared not abide his coming, but began to fly. And the Cid followed them to Atienza, and to Siguenza, and Fita, and Guadalajara, and through the whole land of St. Esteban, as far as Toledo, slaying and burning, and plundering and destroying, and laying hands on all whom he found, so that he brought back seven thousand prisoners, men and women; and he and all his people returned rich and with great honor. But when the King of Toledo heard of the hurt which he had received at the hands of the Cid, he sent to King Don Alfonso to complain thereof, and the King was greatly troubled. And then the Ricos-omes who wished ill to the Cid, had the way open to do him evil with the King, and they said to the King, Sir, Ruydiez hath broken your faith, and the oath and promise which you made to the King of Toledo: and he hath done this for no other reason but that the Moors of Toledo may fall upon us here, and slay both you and us. And the King believed what they said, and was wroth against the Cid, having no love towards him because of the oath which he had pressed upon him at Burgos concerning the death of King Don Sancho his brother. And he went with all speed to Burgos, and sent from thence to bid the Cid come unto him.

Chr. del Cid. cap. 88. 89. Chr. Gen. ff. 224.

XVIII. Now my Cid knew the evil disposition of the King towards him, and when he received his bidding, he made answer that he would meet him between Burgos and Bivar. And the King went out from Burgos and came nigh unto Bivar; and the Cid came up to him and would have kissed his hand, but the King withheld it, and said angrily unto him, Ruydiez, quit my land. Then the Cid clapt spurs to the mule upon which he rode, and vaulted into a piece of ground which was his own inheritance, and answered, Sir, I am not in your land, but in my own. And the King replied full wrathfully, Go out of my kingdoms without any delay. And the Cid made answer, Give me then thirty days time, as is the right of the hidalgos; and the King said he would

How the Cid was wrongfully banished.

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BOOK III.

not, but that if he were not gone in nine days time he would come and look for him. The Counts were well pleased at this; but all the people of the land were sorrowful. And then the King and the Cid parted. And the Cid sent for all his friends and his kinsmen and vassals, and told them how King Don Alfonso had banished him from the land, and asked of them who would follow him into banishment, and who would remain at home. Then Alvar Fañez, who was his cousin-german, came forward and said, Cid, we will all go with you, through desert and through peopled country, and never fail you. In your service will we spend our mules and horses, our wealth and our garments, and ever while we live be unto you loyal friends and vassals. And they all confirmed what Alvar Fañez had said; and the Cid thanked them for their love, and said that there might come a time in which he should guerdon them.

Chr. del Cid. cap. 89. 90. Chr. Gen. ff. 224.

How the Cid departed from his own house, being a banished man.

XIX. And as he was about to depart he looked back upon his own home, and when he saw his hall deserted, the household chest unfastened, the doors open, no cloaks hanging up, no seats in the porch, no hawks upon the perches, the tears came into his eyes and he said, My enemies have done this . . God be praised for all things. And he turned toward the East, and knelt and said, Holy Mary Mother, and all Saints, pray to God for me, that he may give me strength to destroy all the Pagans, and to win enough from them to requite my friends therewith, and all those who follow and help me. Then he called for Alvar Fañez and said unto him, Cousin, the poor have no part in the wrong which the King hath done us; see now that no wrong be done unto them along our road; and he called for his horse. And then an old woman who was standing at her door said, Go in a lucky minute and make spoil of whatever you wish. And with this proverb he rode on, saying, Friends, by God's good pleasure we shall return to Castille with great honor and great gain. And as they went out from Bivar they had a crow on their right hand, and when they came to Burgos they had a crow on the left.

Chr. del Cid. Cap. 91. Poema del Cid v. 1 — 12.

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BOOK III.

XX. My Cid Ruydiez entered Burgos, having sixty streamers in his company. And men and women went forth to see him, and the men of Burgos and the women of Burgos were at their windows, weeping, so great was their sorrow; and they said with one accord, God, how good a vassal if he had but a good Lord! and willingly would each have bade him come in, but no one dared so to do. For King Don Alfonso in his anger had sent letters to Burgos, saying that no man should give the Cid a lodging; and that whosoever disobeyed should lose all that he had, and moreover the eyes in his head. Great sorrow had these Christian folk at this, and they hid themselves when he came near them because they did not dare speak to him; and my Cid went to his Posada, and when he came to the door he found it fastened, for fear of the King. And his people called out with a loud voice, but they within made no answer. And the Cid rode up to the door, and took his foot out of the stirrup, and gave it a kick, but the door did not open with it, for it was well secured; a little girl of nine years old then came out of one of the houses and said unto him, O Cid, the King hath forbidden us to receive you. We dare not open our doors to you, for we should lose our houses and all that we have, and the eyes in our head. Cid, our evil would not help you, but God and all his Saints be with you. And when she had said this she returned into the house. And when the Cid knew what the King had done he turned away from the door and rode up to St. Mary's, and there he alighted and knelt down, and prayed with all his heart; and then he mounted again and rode out of the town, and pitched his tent near Arlanzon, upon the Glera, that is to say, upon the sands. My Cid Ruydiez, he who in a happy hour first girt on his sword, took up his lodging upon the sands, because there was none who would receive him within their door. He had a good company round about him, and there he lodged as if he had been among the mountains.

How the Burgalese dared not receive him.

Poema del Cid. v. 15. 61. Chr. del Cid. cap. 91. Chr. Gen. ff. 224.

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BOOK III.

How the Cid sent to borrow money of the Jews.

XXI. Moreover the King had given orders that no food should be sold them in Burgos, so that they could not buy even a pennyworth. But Martin Antolinez, who was a good Burgalese, he supplied my Cid and all his company with bread and wine abundantly. Campeador, said he to the Cid, to-night we will rest here, and to-morrow we will be gone; I shall be accused for what I have done in serving you, and shall be in the King's displeasure; but following your fortunes, sooner or later, the King will have me for his friend, and if not, I do not care a fig[1] for what I leave behind. Now this Martin Antolinez was nephew unto the Cid, being the son of his brother, Ferrando Diaz.[2] And the Cid said unto him, Martin Antolinez, you are a bold Lancier; If I live I will double you your pay. You see I have nothing with me, and yet must provide for my companions. I will take two chests and fill them with sand, and do you go in secret to Rachel and Vidas, and tell them to come hither privately; for I cannot take my treasures with me, because of their weight, and will pledge them in their hands. Let

[1] Literally —

Si non, quanto dexo non lo precio un figo.
Poema del Cid. V. 77.

The probable origin of this common phrase I have remarked in a note upon Thalaba, *Vol.* 1. *p.* 309. Ancient Pistol is good authority for its Spanish descent.

[2] Diego Laynez, the father of Rodrigo, riding out when a young man upon Santiago's Day, met a woman who was carrying food to her husband at the threshing floor, and forced her. She conceived a son, proceeded to her husband, and told him what had befallen her; and she conceived another son by him also, the same day. The child of the knight came into the world first, and was baptized Ferrando Diez. This Don Ferrando married the daughter of Anton Antolinez of Burgos, and had by her Martin Antolinez, Fernand Alfonso Pero Bermudez, Alvar Salvadores, and Ordoño. *Chronica del Cid. Cap.* 2.

How the son of the knight was distinguished from the son of the peasant, is not specified by the Chronicler. It was perhaps believed that the young *Cavallero* would insist upon taking precedence.

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them come for the chests at night, that no man may see them. God knows that I do this thing more of necessity than of wilfulness; but by God's good help I shall redeem all. Now Rachel and Vidas were rich Jews, from whom the Cid used to receive money for his spoils.[1] And Martin Antolinez went in quest of them, and he passed through Burgos and entered into the Castle; and when he saw them he said, Ah Rachel and Vidas, my dear friends! now let me speak with ye in secret. And they three went apart. And he said to them, Give me your hands that you will not discover me neither to Moor nor Christian! I will make you rich men forever. The Campeador went for the tribute and he took great wealth, and some of it he has kept for himself. He has two chests full of gold; ye know that the King is in anger against him, and he cannot carry these away with him, without their being seen. He will leave them therefore in your hands, and you shall lend him money upon them, swearing with great oaths and upon your faith, that ye will not open them till a year be past. Rachel and Vidas took counsel together and answered, We well knew he got something when he entered the land of the Moors; he who has treasures does not sleep without suspicion; we will take the chests, and place them where they shall not be seen. But tell us with what will the Cid be contented, and what gain will he give us for the year? Martin Antolinez answered, like a prudent man, My Cid requires what is reasonable; he will ask but little to leave his treasures in safety. Men come to him from all parts. He must have six hundred marks. And the Jews said, We will advance him so much. Well then, said Martin Antolinez, ye see that the night is advancing; the Cid is in haste, give us the marks. This is not the way of business, said they; we must take first, and then give. Ye say well, replied the Burgalese; come then to the Campeador, and we

[1] *Con quien el solia fazer sus manllenas.*

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BOOK III.

will help you to bring away the chests, so that neither Moors nor Christians may see us. So they went to horse and rode out together, and they did not cross the bridge, but rode through the water that no man might see them, and they came to the tent of the Cid.

Poema del Cid. v. 62 —152.

How the Jews lent the money, and took home the chests.

XXII. Meantime the Cid had taken two chests, which were covered with leather[1] of red and gold, and the nails which fastened down the leather were well gilt; they were ribbed with bands of iron, and each fastened with three locks; they were heavy, and he filled them with sand. And when Rachel and Vidas entered his tent with Martin Antolinez, they kissed his hand; and the Cid smiled and said to them, Ye see that I am going out of the land, because of the King's displeasure; but I shall leave something with ye. And they made answer, Martin Antolinez has covenanted with us, that we shall give you six hundred marks upon these chests, and keep them a full year, swearing not to open them till that time be expired, else shall we be perjured. Take the chests, said Martin Antolinez; I will go with you, and bring back the marks, for my Cid must move before cock-crow. So they took the chests, and though they were both strong men they could not raise them from the ground; and they were full glad of the bargain which they had made. And Rachel then went to the Cid and kissed his hand and said, Now, Campeador, you are going from Castille among strange nations, and your gain will be great, even as your fortune is. I kiss your hand, Cid, and have a gift for you, a red skin; it is Moorish and honorable. And the Cid said, It pleases me: give it me if ye have brought it, if not, reckon it upon the chests. And they departed with the chests, and Martin Antolinez and his people helped them, and went with

[1] *Guadamacel. Tapetum coriaceum pictum & deauratum.* So called, according to Covarrubias, because it was first manufactured near the river Guadameci in Andalusia. Hangings of this were used in Spain. Beckmann speaks of the 'now old-fashioned leather tapestry.'

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them. And when they had placed the chests in safety they spread a carpet in the middle of the hall, and laid a sheet upon it, and they threw down upon it three hundred marks of silver. Don Martin counted them, and took them without weighing. The other three hundred they paid in gold. Don Martin had five squires with him, and he loaded them all with the money. And when this was done he said to them, Now Don Rachel and Vidas, you have got the chests, and I who got them for you well deserve a pair of hose. And the Jews said to each other, Let us give him a good gift for this which he has done; and they said to him, We will give you enough for hose and for a rich doublet and a good cloak; you shall have thirty marks. Don Martin thanked them and took the marks, and bidding them both farewell, he departed right joyfully.

Poema del Cid. v. 153. 200. Chr. del Cid. cap. 90. 91. Chr. Gen. ff. 224.

XXIII. When Martin Antolinez came into the Cid's tent he said unto him, I have sped well, Campeador! you have gained six hundred marks, and I thirty. Now then strike your tent and be gone. The time draws on, and you may be with your Lady Wife at St. Pedro de Cardeña, before the cock crows. So the tent was struck, and my Cid and his company went to horse at this early hour. And the Cid turned his horse's head toward St. Mary's, and with his right hand he blest himself on the forehead, and he said, God be praised! help me, St. Mary. I go from Castille because the anger of the King is against me, and I know not whether I shall ever enter it again in all my days. Help me, glorious Virgin, in my goings, both by night and by day. If you do this and my lot be fair, I will send rich and goodly gifts to your altar, and will have a thousand masses sung there. Then with a good heart he gave his horse the reins. And Martin Antolinez said to him, Go ye on; I must back to my wife and tell her what she is to do during my absence. I shall be with you in good time. And back he went to Burgos, and my Cid and his company pricked on. The cocks were crowing amain, and the day began to break,

How the Cid went to D. Ximena at Cardeña.

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BOOK III.

when the good Campeador reached St. Pedro's. The Abbot Don Sisebuto[1] was saying matins, and Doña Ximena and five of her ladies of good lineage were with him, praying to God and St. Peter to help my Cid. And when he called at the gate and they knew his voice, God, what a joyful man was the Abbot Don Sisebuto! Out into the court yard they went with torches and with tapers, and the Abbot gave thanks to God that he now beheld the face of my Cid. And the Cid told him all that had befallen him, and how he was a banished man; and he gave him fifty marks for himself, and a hundred for Doña Ximena and her children. Abbot, said he, I leave two little girls behind me, whom I commend to your care. Take you care of them and of my wife and of her ladies: when this money be gone, if it be not enough, supply them abundantly; for every mark which you expend upon them I will give the Monastery four. And the Abbot promised to do this with a right good will. Then Doña Ximena came up and her daughters with her, each of them borne in arms, and she knelt down on both her knees before her husband, weeping bitterly, and she would have kissed his hand; and she said to him, Lo now you are banished from the land by mischief-making men, and here am I with your daughters, who are little ones and of tender years, and we and you must be parted, even in your life time. For the love of St. Mary tell me now what we shall do. And the Cid took the children in his arms, and held them to his heart and wept, for he dearly loved them. Please God and St. Mary, said he, I shall yet live to give these my daughters in marriage with my own hands, and to do you service yet, my honored wife, whom I have ever loved, even as my own soul.

Poema del Cid. v. 202. 285.

[1] On the unquestionable authority of Berganza I restore his true name to the Abbot, who is called in the Chronicle and in the Poem, Sancho; — *Acaso*, he says by a fortunate conjecture, *por aver encontrado en la Historia Latina* Sanctus, *y despues traduxeron* Sancho. 5. 15. § 201.

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How the Cid took leave of his wife and daughters.

XXIV. A great feast did they make that day in the Monastery for the good Campeador, and the bells of St. Pedro's rung merrily. Meantime the tidings had gone through Castille how my Cid was banished from the land, and great was the sorrow of the people. Some left their houses to follow him, others forsook their honorable offices which they held. And that day a hundred and fifteen knights assembled at the bridge of Arlanzon, all in quest of my Cid; and there Martin Antolinez joined them, and they rode on together to St. Pedro's. And when he of Bivar knew what a goodly company were coming to join him, he rejoiced in his own strength, and rode out to meet them and greeted them full courteously; and they kissed his hand, and he said to them, I pray to God that I may one day requite ye well, because ye have forsaken your houses and your heritages for my sake, and I trust that I shall pay ye twofold. Six days of the term allotted were now gone, and three only remained: if after that time he should be found within the King's dominions, neither for gold nor for silver could he then escape. That day they feasted together, and when it was evening the Cid distributed among them all that he had, giving to each man according to what he was; and he told them that they must meet at mass after matins, and depart at that early hour. Before the cock crew they were ready, and the Abbot said the mass of the Holy Trinity, and when it was done they left the church and went to horse. And my Cid embraced Doña Ximena and his daughters, and blest them; and the parting between them was like separating the nail from the quick flesh: and he wept and continued to look round after them. Then Alvar Fañez came up to him and said, Where is your courage, my Cid? In a good hour were you born of woman. Think of our road now; these sorrows will yet be turned into joy. And the Cid spake again to the Abbot, commending his family to his care;—well did the Abbot know that he should one day receive good guerdon. And as he took leave of the Cid, Alvar

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BOOK III.

Fañez said to him, Abbot, if you see any who come to follow us, tell them what route we take, and bid them make speed, for they may reach us either in the waste or in the peopled country. And then they loosed the reins and pricked forward.

Poema del Cid. v. 234. 394.

How the Cid left the kingdom of King Don Alfonso.

XXV. That night my Cid lay at Spinar de Can, and people flocked to him from all parts, and early on the morrow he set out; Santestevan lay on his left hand, which is a good city, and Ahilon on the right, which belongs to the Moors, and he passed by Alcobiella, which is the boundary of Castille. And he went by the Calzada de Quinea, and crossed the Douro upon rafts.[1] That night, being the eighth, they rested at Figeruela, and more adventurers came to join him. And when my Cid was fast asleep, the Angel Gabriel appeared to him in a vision, and said, Go on boldly and fear nothing; for everything shall go well with thee as long as thou livest, and all the things which thou beginnest, thou shalt bring to good end, and thou shalt be rich and honorable. And the Cid awoke and blessed himself; and he crost his forehead and rose from his bed, and knelt down and gave thanks to God for the mercy which he had vouchsafed him, being right joyful because of the vision. Early on the morrow they set forth; now this was the last day of the nine. And they went on towards the Sierra de Miedes. Before sunset the Cid halted and took account of his company; there were three hundred lances, all with streamers, beside foot soldiers. And he said unto them, Now take and eat, for we must pass this great and wild Sierra, that we may quit the land of King Alfonso this night. To-morrow he who seeks us may find us. So they passed the Sierra that night.

Poema del Cid. v. 395. 428. Chr. del Cid. cap. 93. Chron Gen. ff. 225.

[1] *Sobre navas de palos al Duero va paser.*

V. 404.

In the *Chronica General*, this is made the name of a place — *Nava de Palos*. The *Chronica del Cid* says, *barca de Palos*, agreeing with the Poem, which is better authority than either.

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HERE BEGINNETH THE FOURTH BOOK

OF THE

CHRONICLE OF THE CID.

BOOK IV.

How the Cid won the Castle of Castrejon.

I. Now hath my Cid left the kingdom of King Don Alfonso, and entered the country of the Moors. And at daybreak they were near the brow of the Sierra, and they halted there upon the top of the mountains, and gave barley to their horses, and remained there until evening. And they set forward when the evening had closed, that none might see them, and continued their way all night, and before dawn they came near to Castrejon, which is upon the Henares. And Alvar Fañez said unto the Cid, that he would take with him two hundred horsemen, and scour the country as far as Fita and Guadalajara and Alcala, and lay hands on whatever he could find, without fear either of King Alfonso or of the Moors. And he counselled him to remain in ambush where he was, and surprise the castle of Castrejon: and it seemed good unto my Cid. Away went Alvar Fañez, and Alvar Alvarez with him, and Alvar Salvadores, and Galin Garcia, and the two hundred horsemen; and the Cid remained in ambush with the rest of his company. And as soon as it was morning, the Moors of Castrejon, knowing nothing of these who were so near them, opened the castle gates, and went out to their work

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BOOK IV.

as they were wont to do. And the Cid rose from ambush and fell upon them, and took all their flocks, and made straight for the gates, pursuing them. And there was a cry within the castle that the Christians were upon them, and they who were within ran to the gates to defend them, but my Cid came up sword in hand; eleven Moors did he slay with his own hand, and they forsook the gate and fled before him to hide themselves within, so that he won the castle presently, and took gold and silver, and whatever else he would.

Poema del Cid. v. 428—479. Chr. del Cid. cap. 94. Chr. Gen. ff. 225.

How the Cid sold his spoil to the Moors.

II. Alvar Fañez meantime scoured the country along the Henares as far as Alcala, and he returned driving flocks and herds before him, with great stores of wearing apparel, and of other plunder. He came with the banner of Minaya, and there were none who dared fall upon his rear. And when the Cid knew that he was nigh at hand he went out to meet him, and praised him greatly for what he had done, and gave thanks to God. And he gave order that all the spoils should be heaped together, both what Alvar Fañez had brought, and what had been taken in the castle; and he said to him, Brother, of all this which God hath given us, take you the fifth, for you well deserve it; but Minaya would not, saying, You have need of it for our support. And the Cid divided the spoil among the knights and foot-soldiers, to each his due portion; to every horseman a hundred marks of silver, and half as much to the foot-soldiers: and because he could find none to whom to sell his fifth, he spake to the Moors of Castrejon, and sent to those of Fita and Guadalajara, telling them that they might come safely to purchase the spoil, and the prisoners also whom he had taken, both men-prisoners and women, for he would have none with him. And they came, and valued the spoil and the prisoners, and gave for them three thousand marks of silver, which they paid within three days: they bought also much of the spoil which had been divided, making great gain, so that all who were in my Cid's company were

Poema del Cid. v. 484—531. Chr. del Cid. cap. 94. Chr. Gen. ff. 225.

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full rich. And the heart of my Cid was joyous, and he sent to King Don Alfonso, telling him that he and his companions would yet do him service upon the Moors.

How the Cid went against Alcocer.

III. Then my Cid assembled together his good men and said unto them, Friends, we cannot take up our abode in this Castle, for there is no water in it, and moreover the King is at peace with these Moors, and I know that the treaty between them hath been written; so that if we should abide here he would come against us with all his power, and with all the power of the Moors, and we could not stand against him. If therefore it seem good unto you, let us leave the rest of our prisoners here, for it does not beseem us to take any with us, but to be as free from all encumbrance as may be, like men who are to live by war, and to help ourselves with our arms. And it pleased them well that it should be so. And he said to them, Ye have all had your shares, neither is there anything owing to any one among ye. Now then let us be ready to take horse betimes on the morrow, for I would not fight against my Lord the King. So on the morrow they went to horse and departed, being rich with the spoils which they had won: and they left the Castle to the Moors, who remained blessing them for this bounty which they had received at their hands. Then my Cid and his company went up the Henares as fast as they could go, and they passed by the Alcarias,[1] and by the caves of Anquita, and through the waters, and they entered the plain of Torancio, and halted between Fariza and Cetina: great were the spoils which they collected as they went along. And on the morrow they passed Alfama, and leaving the Gorge below them they passed Bobierca, and Teca which is beyond it, and came against Alcocer. There my Cid pitched his tents upon a round hill, which was a

[1] Alcaria signifies a cottage. The word however is used in the Poem as the name of a place, as we should speak of a few dwelling houses standing together in an open country.

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BOOK IV.

great hill and a strong; and the river Salon ran near them, so that the water could not be cut off. My Cid thought to take Alcocer: so he pitched his tents securely, having the Sierra on one side, and the river on the other, and he made all his people dig a trench, that they might not be alarmed, neither by day nor by night.

Poema del Cid. v. 532—571. Chr. del Cid. cap. 95. Chr. Gen. ff. 226.

Of the taking of Alcocer.

IV. When my Cid had thus encamped, he went to look at the Alcazar, and see if he could by any means enter it. And the Moors offered tribute to him if he would leave them in peace; but this he would not do, and he lay before the town. And news went through all the land that the Cid was come among them, and they of Calatayud were in fear. And my Cid lay before Alcocer fifteen weeks; and when he saw that the town did not surrender, he ordered his people to break up their camp, as if they were flying, and they left one of their tents behind them, and took their way along the Salon, with their banners spread. And when the Moors saw this they rejoiced greatly, and there was a great stir among them, and they praised themselves for what they had done in withstanding him, and said, that the Cid's bread and barley had failed him, and he had fled away, and left one of his tents behind him. And they said among themselves, Let us pursue them and spoil them, for if they of Teruel should be before us the honor and the profit will be theirs, and we shall have nothing. And they went out after him, great and little, leaving the gates open and shouting as they went; and there was not left in the town a man who could bear arms. And when my Cid saw them coming he gave orders to quicken their speed, as if he was in fear, and would not let his people turn till the Moors were far enough from the town. But when he saw that there was a good distance between them and the gates, then he bade his banner turn, and spurred towards them, crying, Lay on, knights, by God's mercy the spoil is our own. God! what a good joy was theirs that morning! My Cid's vassals laid on without mercy; — in one hour, and

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in a little space, three hundred Moors were slain, and the Cid and Alvar Fañez had good horses, and got between them and the Castle, and stood in the gateway sword in hand, and there was a great mortality among the Moors; and my Cid won the place, and Pero Bermudez planted his banner upon the highest point of the Castle. And the Cid said, Blessed be God and all his Saints, we have bettered our quarters both for horses and men. And he said to Alvar Fañez and all his knights, Hear me, we shall get nothing by killing these Moors; — let us take them, and they shall show us their treasures which they have hidden in their houses, and we will dwell here and they shall serve us. In this manner did my Cid win Alcocer, and take up his abode therein.

Poema del Cid. v. 572 —632. Chr. del Cid. cap. 96. Chr. Gen. ff. 226.

V. Much did this trouble the Moors of Teca, and it did not please those of Teruel, nor of Calatayud. And they sent to the King of Valencia to tell him that one who was called Ruydiez the Cid, whom King Don Alfonso had banished, was come into their country, and had taken Alcocer; and if a stop were not put to him, the King might look upon Teca and Teruel and Calatayud as lost, for nothing could stand against him, and he had plundered the whole country, along the Salon on the one side, and the Siloca on the other. When the King of Valencia, whose name was Alcamin, heard this, he was greatly troubled. And incontinently he spake unto two Moorish Kings who were his vassals, bidding them take three thousand horsemen and all the men of the border, and bring the Cid to him alive, that he might make atonement to him for having entered his land.

How the King of Valencia sent orders to take the Cid alive.

Poema del Cid v. 633 —650. Chr. del Cid. cap. 97. Chr. Gen. ff. 227.

VI. Faris and Galve were the names of these two Moorish Kings, and they set out with the companies of King Alcamin from Valencia, and halted the first night in Segorve, and the second night at Celfa de Canal. And they sent their messengers through the land to all the Councils thereof, ordering all men at arms, as well horsemen as

How the Cid was besieged in Alcocer.

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BOOK IV.

footmen, to join them, and the third night they halted at Calatayud, and great numbers joined them; and they came up against Alcocer, and pitched their tents round about the Castle. Every day their host increased, for their people were many in number, and their watchmen kept watch day and night; and my Cid had no succor to look for except the mercy of God, in which he put his trust. And the Moors beset them so close that they cut off their water, and albeit the Castilians would have sallied against them, my Cid forbade this. In this guise were my Cid and his people besieged for three weeks, and when the fourth week began, he called for Alvar Fañez, and for his company, and said unto them, Ye see that the Moors have cut off our water, and we have but little bread; they gather numbers day by day, and we become weak, and they are in their own country. If we would depart they would not let us, and we cannot go out by night because they have beset us round about on all sides, and we cannot pass on high through the air, neither through the earth which is underneath. Now then if it please you let us go out and fight with them, though they are many in number, and either defeat them or die an honorable death.

Poema del Cid. v. 651—678. Chr. del Cid. cap. 98. Chr. Gen. ff. 227.

How the Cid went out to give them battle.

VII. Then Minaya answered and said, We have left the gentle land of Castille, and are come hither as banished men, and if we do not beat the Moors, they will not give us food. Now though we are but few, yet are we of a good stock, and of one heart and one will; by God's help let us go out and smite them to-morrow, early in the morning, and you who are not in a state of penitence, go and shrieve yourselves, and repent ye of your sins. And they all held that what Alvar Fañez had said was good. And my Cid answered, Minaya, you have spoken as you should do. Then ordered he all the Moors, both men and women, to be thrust out of the town, that it might not be known what they were preparing to do; and the rest of that day and the night also, they passed in making ready for the battle.

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And on the morrow at sunrise, the Cid gave his banner to Pero Bermudez, and bade him bear it boldly like a good man as he was, but he charged him not to thrust forward with it without his bidding. And Pero Bermudez kissed his hand, being well pleased. Then leaving only two foot soldiers to keep the gates, they issued out; and the Moorish scouts saw them and hastened to the camp. Then was there such a noise of tambours, as if the earth would have been broken, and the Moors armed themselves in great haste. Two royal banners were there, and five city ones, and they drew up their men in two great bodies, and moved on, thinking to take my Cid and all his company alive; and my Cid bade his men remain still, and not move till he should bid them.

Poema del Cid. v. 679. 711. Chr. del Cid. cap. 98. 99. Chr. Gen. ff. 227.

VIII. Pero Bermudez could not bear this, but holding the banner in his hand, he cried, God help you, Cid Campeador; I shall put your banner in the middle of that main body; and you who are bound to stand by it — I shall see how you will succor it. And he began to prick forward. And the Campeador called unto him to stop as he loved him, but Pero Bermudez replied he would stop for nothing, and away he spurred and carried his banner into the middle of the great body of the Moors. And the Moors fell upon him that they might win the banner, and beset him on all sides, giving him many and great blows to beat him down; nevertheless his arms were proof, and they could not pierce them, neither could they beat him down, nor force the banner from him, for he was a right brave man and a strong, and a good horseman, and of great heart. And when the Cid saw him thus beset he called to his people to move on and help him. Then placed they their shields before their hearts, and lowered their lances with the streamers thereon, and bending forward, rode on. Three hundred lances were they, each with its pendant, and every man at the first charge slew his Moor. Smite them, knights, for the love of charity, cried the Campeador. I am Ruydiez, the Cid of

How Pero Bermudez carried the banner into the middle of the Moors.

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BOOK IV.

Bivar! Many a shield was pierced that day, and many a false corselet was broken, and many a white streamer dyed with blood, and many a horse left without a rider. The Misbelievers called on Mahomet, and the Christians on Santiago, and the noise of the tambours and of the trumpets, was so great that none could hear his neighbor. And my Cid and his company succored Pero Bermudez, and they rode through the host of the Moors, slaying as they went, and they rode back again in like manner; thirteen hundred did they kill in this guise. If you would know who they were, who were the good men of that day, it behoves me to tell you, for though they are departed, it is not fitting that the names of those who have done well should die, nor would they who have done well themselves, or who hope so to do, think it right; for good men would not be so bound to do well if their good feats should be kept silent. There was my Cid, the good man in battle, who fought well upon his gilt saddle; and Alvar Fañez Minaya, and Martin Antolinez the Burgalese of prowess, and Muno Gustios, and Martin Munos who held Montemayor, and Alvar Alvarez, and Alvar Salvadores, Galin Garcia the good one of Aragon, and Felez Munos the nephew of the Campeador. Wherever my Cid went, the Moors made a path before him, for he smote them down without mercy. And while the battle still continued, the Moors killed the horse of Alvar Fañez, and his lance was broken and he fought bravely with his sword afoot. And my Cid, seeing him, came up to an Alguazil who rode upon a good horse, and smote him with his sword under the right arm, so that he cut him through and through, and he gave the horse to Alvar Fañes, saying, Mount, Minaya, for you are my right hand.

Poema del Cid. 712. 763. Chr. del Cid. cap. 99. Chr. Gen. ff. 228.

Of the great victory won by the Cid.

IX. When Alvar Fañez was thus remounted, they fell upon the Moors again, and by this time the Moors were greatly disheartened, having suffered so great loss, and they began to give way. And my Cid, seeing King Fariz, made towards him, smiting down all who were in his way; and

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he came up to him, and made three blows at him; two of them failed, but the third was a good one, and went through his cuirass, so that the blood ran down his legs. And with that blow was the army of the Moors vanquished, for King Fariz, feeling himself so sorely wounded, turned his reins and fled out of the field, even to Teruel. And Martin Antolinez the good Burgalese came up to King Galve, and gave him a stroke on the head, which scattered all the carbuncles out of his helmet, and cut through it even to the skin; and the King did not wait for another such, and he fled also. A good day was that for Christendom, for the Moors fled on all sides. King Fariz got into Teruel, and King Galve fled after him, but they would not receive him within the gates, and he went on to Calatayud. And the Christians pursued them even to Calatayud. And Alvar Fañez had a good horse; four and thirty did he slay in that pursuit with the edge of his keen sword, and his arm was all red, and the blood dropt from his elbow. And as he was returning from the spoil he said, Now am I well pleased, for good tidings will go to Castille, how my Cid has won a battle in the field. My Cid also turned back; his coif was wrinkled, and you might see his full beard; the hood of his mail hung down upon his shoulders, and the sword was still in his hand. He saw his people returning from the pursuit, and that of all his company fifteen only of the lower sort was slain, and he gave thanks to God for this victory. Then they fell to the spoil, and they found arms in abundance, and great store of wealth; and five hundred and ten horses. And he divided the spoil, giving to each man his fair portion, and the Moors whom they had put out of Alcocer before the battle, they now received again into the castle, and gave to them also a part of the booty, so that all were well content. And my Cid had great joy with his vassals.

Poema del Cid 764. 811. Chr. del Cid. cap. 100. Chr. Gen. ff. 228.

X. Then the Cid called unto Alvar Fañez and said, Cousin, you are my right hand, and I hold it good that you should take of my fifth as much as you will, for all would be

How the Cid sent a present to King Don Alfonso.

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BOOK IV.

well bestowed upon you; but Minaya thanked him, and said, that he would take nothing more than his share. And the Cid said unto him, I will send King Don Alfonso a present from my part of the spoils. You shall go into Castille, and take with you thirty horses, the best which were taken from the Moors, all bridled and saddled, and each having a sword hanging from the saddle-bow; and you shall give them to the King, and kiss his hand for me, and tell him that we know how to make our way among the Moors. And you shall take also this bag of gold and silver, and purchase for me a thousand masses in St. Mary's at Burgos, and hang up there these banners of the Moorish Kings whom we have overcome. Go then to St. Pedro's at Cardeña, and salute my wife Doña Ximena, and my daughters, and tell them how well I go on, and that if I live I will make them rich women. And salute for me the Abbot Don Sisebuto, and give him fifty marks of silver; and the rest of the money, whatever shall be left, give to my wife, and bid them all pray for me. Moreover the Cid said unto him, This country is all spoiled, and we have to help ourselves with sword and spear. You are going to gentle Castille; if when you return you should not find us here, you will hear where we are.

Poema del Cid. 818. 843. Chr. del Cid. cap. 101. Chr. Gen. ff. 228.

How Alvar Fanez presented the horses to the King.

XI. Alvar Fañez went his way to Castille, and he found the King in Valladolid, and he presented to him the thirty horses, with all their trappings, and swords mounted with silver hanging from the saddle-bows. And when the King saw them, before Alvar Fañez could deliver his bidding, he said unto him, Minaya, who sends me this goodly present; and Minaya answered, My Cid Ruydiez, the Campeador, sends it, and kisses by me your hands. For since you were wroth against him, and banished him from the land, he being a man disherited, hath helped himself with his own hands, and hath won from the Moors the Castle of Alcocer. And the King of Valencia sent two Kings to besiege him there, with all his power, and they begirt him round about, and cut off the water and bread from us so that we could not subsist.

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And then holding it better to die like good men in the field, than shut up like bad ones, we went out against them, and fought with them in the open field, and smote them and put them to flight; and both the Moorish Kings were sorely wounded, and many of the Moors were slain, and many were taken prisoners, and great was the spoil which we won in the field, both of captives and of horses and arms, gold and silver and pearls, so that all who are with him are rich men. And of his fifth of the horses which were taken that day, my Cid hath sent you these, as to his natural Lord, whose favor he desireth. I beseech you, as God shall help you, show favor unto him. Then King Don Alfonso answered, This is betimes in the morning for a banished man to ask favor of his Lord; nor is it befitting a King, for no Lord ought to be wroth for so short a time. Nevertheless, because the horses were won from the Moors, I will take them, and rejoice that my Cid hath sped so well. And I pardon you, Minaya, and give again unto you all the lands which you have ever held of me, and you have my favor to go when you will, and come when you will. Of the Cid Campeador, I shall say nothing now, save only that all who choose to follow him may freely go, and their bodies and goods and heritages are safe. And Minaya said, God grant you many and happy years for his service. Now I beseech you, this which you have done for me, do also to all those who are in my Cid's company, and show favor unto them also, that their possessions may be restored unto them. And the King gave order that it should be so. Then Minaya kissed the King's hand and said, Sir, you have done this now, and you will do the rest hereafter.

Poema del Cid. 879. 904. Chr. del Cid. cap. 103. Chr. Gen. ff. 229.

XII. My Cid remained awhile in Alcocer, and the Moors of the border waited to see what he would do. And in this time King Fariz got well of his wound, and my Cid sent to him and to the Moors, saying, that if they would give him three thousand marks of silver, he would leave Alcocer and go elsewhere. And King Fariz and the Moors of Techa,

How the Cid departed from Alcocer.

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BOOK IV.

and of Teruel, and of Calatayud, were right glad of this, and the covenant was put in writing, and they sent him the three thousand marks. And my Cid divided it among his company, and he made them all rich, both knights and esquires and footmen, so that they said to one another, He who serves a good Lord, happy man is his dole. But the Moors of Alcocer were full sorry to see him depart, because he had been to them a kind master and a bountiful; and they said unto him, Wherever you go, Cid, our prayers will go before you: and they wept both men and women when my Cid went his way. So the Campeador raised his banner and departed, and he went down the Salon, and crossed it; and as he crossed the river they saw good birds, and signs of good fortune. And they of Za and of Calatayud were well pleased, because he went from them. My Cid rode on till he came to the knoll above Monte-Real; it is a high hill and strong, and there he pitched his tents, being safe on all sides. And from thence he did much harm to the Moors of Medina and of the country round about; and he made Daroca pay tribute, and Molina also, which is on the other side, and Teruel also, and Celfa de Canal, and all the country along the river Martin. And the news went to the King of Zaragoza, and it neither pleased the King nor his people.

Poema del Cid. v. 845. 878. Chr. del Cid. cap. 102. Chr. Gen. ff. 229.

How the Cid was received at Zaragoza.

XIII. Ever after was that knoll called the Knoll of the Cid. And when the perfect one had waited a long time for Minaya and saw that he did not come, he removed by night, and passed by Teruel and pitched his camp in the pine-forest of Tebar. And from thence he infested the Moors of Zaragoza, insomuch that they held it best to give him gold and silver and pay him tribute. And when this covenant had been made, Almudafar, the King of Zaragoza, became greatly his friend, and received him full honorably into the town. In three weeks time after this came Alvar Fañez from Castille. Two hundred men of lineage came with him, every one of whom wore sword girt to his side, and

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the foot-soldiers in their company were out of number. When my Cid saw Minaya he rode up to him, and embraced him without speaking, and kissed his mouth and the eyes in his head. And Minaya told him all that he had done. And the face of the Campeador brightened, and he gave thanks to God and said, It will go well with me, Minaya, as long as you live! God, how joyful was that whole host because Alvar Fañez was returned! for he brought them greetings from their kinswomen and their brethren, and the fair comrades whom they had left behind. God, how joyful was my Cid with the fleecy beard, that Minaya had purchased the thousand masses, and had brought him the biddings of his wife and daughters! God, what a joyful man was he!

Poema del Cid. v. 915. 941. Chr. del Cid. cap. 104. Chr. Gen. ff. 230.

XIV. Now it came to pass that while my Cid was in Zaragoza the days of King Almudafar were fulfilled: and he left his two sons Zulema and Abenalfange, and they divided his dominions between them; and Zulema had the kingdom of Zaragoza, and Abenalfange the kingdom of Denia. And Zulema put his kingdom under my Cid's protection, and bade all his people obey him even as they would himself. Now there began to be great enmity between the two brethren, and they made war upon each other. And King Don Pedro of Aragon, and the Count Don Ramon Berenguer of Barcelona, helped Abenalfange, and they were enemies to the Cid because he defended Zulema. And my Cid chose out two hundred horsemen and went out by night, and fell upon the lands of Alcañiz; and he remained out three days in this inroad, and brought away great booty. Great was the talk thereof among the Moors; and they of Monzon and of Huesca were troubled, but they of Zaragoza rejoiced, because they paid tribute to the Cid, and were safe. And when my Cid returned to Zaragoza he divided the spoil among his companions, and said to them, Ye know, my friends, that for all who live by their arms, as we do, it is not good to remain long in one place. Let us be off again to-

How the Cid spoiled the country.

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BOOK IV.

morrow. So on the morrow they moved to the Puerto de Alucant, and from thence they infested Huesca and Montalban. Ten days were they out upon this inroad; and the news was sent every where how the exile from Castille was handling them, and tidings went to the King of Denia and to the Count of Barcelona, how my Cid was overrunning the country.

Poema del Cid. v. 943. 966. Chr. del Cid. cap. 105. Chr. Gen.ff. 230.

How Don Ramon Berenguer came to take away his spoil from the Cid.

XV. When Don Ramon Berenguer the Count of Barcelona heard this, it troubled him to the heart, and he held it for a great dishonor, because that part of the land of the Moors was in his keeping. And he spake boastfully saying, Great wrong doth that Cid of Bivar offer unto me; he smote my nephew[1] in my own court and never would make amends for it, and now he ravages the lands which are in my keeping, and I have never defied him for this nor renounced his friendship; but since he goes on in this way I must take vengeance. So he and King Abenalfange gathered together a great power both of Moors and Christians, and went in pursuit of the Cid, and after three days and two nights they came up with him in the pine-forest of Tebar, and they came on confidently, thinking to lay hands on him. Now my Cid was returning with much spoil, and had descended from the Sierra into the valley when tidings were brought him that Count Don Ramon Berenguer and the King of Denia were at hand, with a great power, to take away his booty, and take or slay him. And when the Cid heard this he sent to Don Ramon saying, that the booty which he had won was none of his, and bidding him let him go on his way in peace: but the Count made answer, that my Cid should now learn whom he had dishonored, and make amends once for all. Then my Cid sent the booty forward, and bade his knights make ready. They are coming upon us, said he, with a great power both of Moors and Chris-

[1] Nothing more than this incidental mention of this circumstance is to be found.

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tians, to take from us the spoils which we have so hardly won, and without doing battle we cannot be quit of them; for if we should proceed they would follow till they overtook us: therefore let the battle be here, and I trust in God that we shall win more honor, and something to boot. They come down the hill, drest in their hose, with their gay saddles, and their girths wet; we are with our hose covered and on our Galician saddles; — a hundred such as we ought to beat their whole company. Before they get upon the plain ground let us give them the points of our lances; for one whom we run through, three will jump out of their saddles; and Ramon Berenguer will then see whom he has overtaken to-day in the pine-forest of Tebar, thinking to despoil him of the booty which I have won from the enemies of God and of the faith.

Poema del Cid. v. 967. 1007. Chr. del Cid. cap. 105. 106. Chr. Gen. ff. 231.

XVI. While my Cid was speaking, his knights had taken their arms, and were ready on horseback for the charge. Presently they saw the pendants of the Frenchmen coming down the hill, and when they were nigh the bottom, and had not yet set foot upon the plain ground, my Cid bade his people charge, which they did with a right good will, thrusting their spears so stiffly, that by God's good pleasure not a man whom they encountered but lost his seat. So many were slain and so many wounded, that the Moors were dismayed forthwith, and began to fly. The Count's people stood firm a little longer, gathering round their Lord; but my Cid was in search of him, and when he saw where he was, he made up to him, clearing the way as he went, and gave him such a stroke with his lance that he felled him down to the ground. When the Frenchmen saw their Lord in this plight they fled away and left him; and the pursuit lasted three leagues, and would have been continued farther if the conquerors had not had tired horses. So they turned back and collected the spoils, which were more than they could carry away. Thus was Count Ramon Berenguer made prisoner, and my Cid won from

Of the great bounty of the Cid toward Don Ramon Berenguer.

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BOOK IV.

him that day the good sword Colada, which was worth more than a thousand marks of silver. That night did my Cid and his men make merry, rejoicing over their gains. And the Count was taken to my Cid's tent, and a good supper was set before him; nevertheless he would not eat, though my Cid besought him so to do. And on the morrow my Cid ordered a feast to be made, that he might do pleasure to the Count, but the Count said that for all Spain he would not eat one mouthful, but would rather die, since he had been beaten in battle by such a set of ragged fellows.[1] And Ruydiez said to him, Eat and drink, Count, of this bread and of this wine, for this is the chance of war; if you do as I say you shall be free; and if not you will never return again into your own lands. And Don Ramon answered, Eat you, Don Rodrigo, for your fortune is fair and you deserve it; take you your pleasure, but leave me to die. And in this mood he continued for three days, refusing all food. But then my Cid said to him, Take food, Count, and be sure that I will set you free, you and any two of your knights, and give you wherewith to return into your own country.[2] And when Don Ramon heard this, he took

[1] *Tales malcalzados.* A term of reproach, not unlike *Sans-culottes.*

[2] Fr. Francisco Diago, in his *Historia de los Victoriosisimos Antiguos Condes de Barcelona*, Barcelona, 1603, attempts to disprove this part of the Cid's history, by showing that the dates cannot possibly be accurate. *Lib.* 2. *Cap.* 63. He was in duty bound not to allow that any of the *Victoriosissimos* had been taken prisoner. But as the dates in old chronicles are seldom so accurate as to be implicitly relied on, little weight is to be laid upon any trifling inaccuracy in them. The Annals of Santiago (the same I believe which Sandoval often refers to by the name of the Black Book, and which are of great authority, — *cuyas noticias se tienen por seguras*, says Berganza,) affirm the fact. So does the Conde Dom Pedro in his *Nobiliario*, *P.* 67; though this adds little support to the story, not being older authority than the Chronicles. Zurita, *L.* 1, *C.* 22, devotes half a chapter to show the discordance of historians upon this subject; but he quotes *una relacion muy antigua de los successos y hazañas del Cid* in proof of it. His own opinion seems to be that the

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comfort and said, If you will indeed do this thing, I shall marvel at you as long as I live. Eat then, said Ruydiez, and I will do it; but mark you, of the spoil which we have taken from you I will give you nothing; for to that you have no claim neither by right nor custom, and besides we want it for ourselves, being banished men, who must live by taking from you and from others, as long as it shall please God. Then was the Count full joyful, being well pleased that what should be given him was not of the spoils which he had lost; and he called for water and washed his hands, and chose two of his kinsmen to be set free with him; the one was named Don Hugo, and the other Guillen Bernalto. And my Cid sate at the table with them, and said, If you do not eat well, Count, you and I shall not part yet. Never since he was Count did he eat with better will than that day. And when they had done he said, Now Cid, if it be your pleasure, let us depart. And my Cid clothed him and his kinsmen well with goodly skins and mantles, and gave them each a goodly palfrey, with rich caparisons, and he rode out with them on their way. And when he took leave of the Count he said to him, Now go freely, and I thank you for what you have left behind; if you wish to play for it again let me know, and you shall either have something back in its stead, or leave what you bring to be added to it. The Count answered, Cid, you jest safely now, for I have paid you and all your company for this twelvemonths, and shall not be coming to see you again so soon. Then Count Ramon pricked on more than apace, and many times looked behind him, fearing that my Cid would repent what he had done, and send to take him back to prison, which the Perfect one would not have done for the whole world, for never did he do disloyal thing.

Poema del Cid. v. 1008. 1089. Chr. del Cid. cap. 106. 107. Chr. Gen. ff. 231.

story was invented by the ballad-makers. The uniform testimony of all the histories of the Cid, both in prose and verse, supported by these early authorities, seems to me of more weight than the silence of the Catalan writers.

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BOOK IV.

How the Cid won all the lands of Borriana.

XVII. Then he of Bivar returned to Zaragoza, and divided the spoil, which was so great that none of his men knew how much they had. And the Moors of the town rejoiced in his good speed, liking him well, because he protected them so well that they were safe from all harm. And my Cid went out again from Zaragoza, and rode over the lands of Monzon and Huerta and Onda and Buenar. And King Pedro of Aragon came out against him, but my Cid took the Castle of Monzon in his sight; and then he went to Tamarit: and one day as he rode out hunting from thence with twelve of his knights, he fell in with a hundred and fifty of the King of Aragon's people, and he fought with them and put them to flight, and took seven knights prisoners, whom he let go freely. Then he turned towards the sea-coast, and won Xerica and Onda and Almenar, and all the lands of Borriana and Murviedro; and they in Valencia were greatly dismayed because of the great feats which he did in the land. And when he had plundered all that country he returned to Tamarit, where Zulema then was.

Poema del Cid. v. 1090. 1005. Chr. del Cid. cap. 108. Chr. Gen. ff. 232.

How the Cid defeated King Abenalfange and Don Ramon Berenguer.

XVIII. Now Zulema had sent for my Cid, and the cause was this. His brother the King of Denia had taken counsel with Count Ramon Berenguer, and with the Count of Cardona, and with the brother of the Count of Urgel, and with the chiefs of Balsadron and Remolin and Cartaxes, that they should besiege the Castle of Almenar, which my Cid had refortified by command of King Zulema. And they came up against it while my Cid was away, besieging the Castle of Estrada, which is in the rivers Tiegio and Sege, the which he took by force. And they fought against it and cut off the water. And when my Cid came to the King at Tamarit, the King asked him to go and fight with the host which besieged Almenar; but my Cid said it would be better to give something to King Abenalfange that he should break up the siege and depart; for they were too great a power to do battle with, being as many in number as the sands on the sea-shore. And the King did as he counselled him, and sent

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to his brother King Abenalfange, and to the chiefs who were with him, to propose this accord, and they would not. Then my Cid, seeing that they would not depart for fair means, armed his people, and fell upon them. That was a hard battle and well fought on both sides, and much blood was shed, for many good knights on either party were in the field; howbeit he of good fortune won the day at last, he who never was conquered. King Abenalfange and Count Ramon and most of the others fled, and my Cid followed, smiting and slaying for three leagues; and many good Christian knights were made prisoners. Ruydiez returned with great honor and much spoil, and gave all his prisoners to King Zulema, who kept them eight days, and then my Cid begged their liberty and set them free. And he and the King returned to Zaragoza, and the people came out to meet them, with great joy, and shouts of welcome. And the King honored my Cid greatly, and gave him power in all his dominions.

Chr. del Cid. cap. 109. Chr. Gen. ff. 232.

XVIII. At this time it came to pass that Almofalez, a Moor of Andalusia, rose up with the Castle of Reuda, which was held for King Don Alfonso. And because he held prisoner there the brother of Adefir, another Moor, Adefir sent to the King of Castille, beseeching him to come to succor him, and recover the Castle. And the King sent the Infante Don Ramiro his cousin, and the Infante Don Sancho, son to the King of Navarre, and Count Don Gonzalo Salvadores, and Count Don Nuño Alvarez, and many other knights with them; and they came to the Castle, and Almofalez said he would not open the gates to them, but if the King came he would open to him. And when King Don Alfonso heard this, incontinently he came to Rueda. And Almofalez besought him to enter to a feast which he had prepared; howbeit the King would not go in, neither would his people have permitted him so to have risked his person. But the Infante Don Sancho entered, and Don Nuño, and Don Gonzalo, and fifteen other knights; and as soon as they were within

Of the great treason which was committed at Rueda.

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BOOK IV.

the gate, the Moors threw down great stones upon them and killed them all. This was the end of the good Count Don Gonzalo Salvadores, who was so good a knight in battle that he was called He of the Four Hands. The bodies were ransomed, seeing that there was no remedy, the Castle being so strong, and Don Gonzalo was buried in the Monastery of Oña, according as he had appointed in his will; and the Infante Don Sancho with his forefathers the Kings of Navarre, in the royal Monastery of Naxara.[1]

Sandoval, ff. 232. Chr. del Cid. cap. 110. Chr. Gen. ff. 232.

How the Cid took the castle of Rueda.

XIX. Greatly was King Don Alfonso troubled at this villany, and he sent for the Cid, who was in those parts; and the Cid came to him with a great company. And the King told him the great treason which had been committed, and took the Cid into his favor, and said unto him that he might return with him into Castille. My Cid thanked him for his bounty, but he said he never would accept his favor unless the King granted what he should request; and the King bade him make his demand. And my Cid demanded, that when any hidalgo should be banished, in time to come, he should have the thirty days, which were his right, allowed him, and not nine only, as had been his case; and that neither hidalgo nor citizen should be proceeded against till they had been fairly and lawfully heard; also, that the King should not go against the privileges and charters and good customs of any town or other place, nor impose taxes upon them against their right; and if he did, that it should be lawful for the land to rise against him, till he had amended the misdeed. And to all this the King accorded, and said to my Cid that he should go back into Castille with him; but my Cid said he would not go into Castille till he had won that Castle of Rueda, and delivered the villanous Moors thereof into his hands, that he might do justice upon them. So the

[1] The Black Book of Santiago notices this. *Era* 1121. (A. D.) 1083. *fuit interfectio apud Rodam, ubi et Gundisalvus Comes interfectus. Sandoval.*

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King thanked him greatly, and returned into Castille, and my Cid remained before the Castle of Rueda. And he lay before it so long, and beset it so close, that the food of the Moors failed, and they had no strength to defend themselves; and they would willingly have yielded the Castle, so they might have been permitted to leave it and go whither they would; but he would have their bodies, to deliver them up to the King. When they saw that it must be so, great part of them came out, and yielded themselves prisoners; and then my Cid stormed the Castle, and took Almofalez and they who held with him, so that none escaped; and he sent him and his accomplices in the treason to the King. And the King was right glad when they were brought before him, and he did great justice upon them, and sent to thank my Cid for having avenged him.

Chr. del Cid. cap. 110. 111. Chr. Gen. ff. 233.

XX. After my Cid had done this good service to King Don Alfonso, he and King Zulema of Zaragoza entered Aragon, slaying, and burning, and plundering before them, and they returned to the Castle of Monzon with great booty. Then the Cid went into King Abenalfange's country, and did much mischief there; and he got among the mountains of Moriella, and beat down every thing before him, and destroyed the Castle of Moriella. And King Zulema sent to bid him build up the ruined Castle of Alcala, which is upon Moriella; and the Cid did so. But King Abenalfange being sorely grieved hereat, sent to King Pedro of Aragon, and besought him to come and help him against the Campeador. And the King of Aragon gathered together a great host in his anger, and he and the King of Denia, came against my Cid, and they halted that night upon the banks of the Ebro; and King Don Pedro sent letters to the Cid, bidding him leave the Castle which he was then edifying. My Cid made answer, that if the King chose to pass that way in peace, he would let him pass, and show him any service in his power. And when the King of Aragon saw that he would not forsake the work, he marched against him, and attacked him.

How the Cid took King Don Pedro of Aragon prisoner.

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BOOK IV.

Then was there a brave battle, and many were slain; but my Cid won the day, and King Abenalfange fled, and King Don Pedro was taken prisoner,[1] and many of his Counts and knights with him. My Cid returned to Zaragoza with this great honor, taking his prisoners with him; and he set them all freely at liberty, and having tarried in Zaragoza a few days, set forth for Castille, with great riches and full of honors.

Chr. del Cid. cap. 112. Chr. Gen. ff. 233.

How the Cid returned into Castille.

XXI. Having done all these things in his banishment, my Cid returned to Castille, and the King received him well, and gave him the Castle of Dueñas, and of Orcejon, and Ybia, and Campo, and Gaña, and Berviesca, and Berlanga, with all their districts. And he gave him privileges with leaden seals appendant, and confirmed with his own hand, that whatever castles, towns, and places, he might win from the Moors, or from any one else, should be his own, quit and free for ever, both for him and for his descendants. Thus was my Cid received into the King's favor, and he abode with him long time, doing him great services as his Lord.

Chr. del Cid. cap. 113. Chr. Gen. ff. 234.

[1] The Aragonian writers, not contented with denying this, insist that the Cid was taken prisoner. They rest upon the authority of the *Historia del Monasterio de San Juan de la Peña.* This authority is both late and bad. Berganza (*L.* 5. *C.* 17. § 222.) quotes Zurita to show its worthlessness — *Vetus rerum Aragonensium Author, qui ante C. C. annos, Regum facta composuit, in artificio et operâ quam tenui et exili, cum alias nullam adhibuisse diligentiam videatur in recensendi regni originibus, longe se et cæteros omnes superat, sed falso quæsita propriæ gentis laus leviorem authorem facit.* Such authority would be of little force, even if it were not opposed by the concurrent testimony of so many earlier documents.

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HERE BEGINNETH THE FIFTH BOOK

OF THE

CHRONICLE OF THE CID.

How the King of Badajoz would have taken Toledo.

I. In these days King Yahia reigned in Toledo, the grandson of King Alimaymon, who had been the friend of King Don Alfonso; for Alimaymon was dead, and his son Hicem also. Now Yahia was a bad King, and one who walked not in the ways of his fathers. Insolent he was towards the elders, and cruel towards his people: and his yoke was so heavy that all men desired to see his death, because there was no good in him. And the people seeing that he did not protect them, and that their lands were ravaged safely, went to him and said, Stand up, Sir, for thy people and thy country, else we must look for some other Lord who will defend us. But he was of such lewd customs that he gave no heed to their words. And when they knew that there was no hope of him, the Moors sent to the King of Badajoz, inviting him to come and be their protector, saying that they would deliver the city into his hands in spite of Yahia: And the Muzarabes who dwelt in the city sent to King Don Alfonso, exhorting him to win Toledo, which he might well do, now that he was no longer bound by his oath. Then both Kings came, thinking to have the city: and the King of Badajoz came first, and the

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BOOK V.

gates were opened to him in despite of Yahia. Howbeit King Don Alfonso speedily arrived, and the King of Badajoz, seeing that he could not maintain Toledo against him, retreated, and King Don Alfonso pursued him into his own dominions, and gave orders that he should be attacked along the whole of his border, and did not leave him till he had plainly submitted. In this manner was Yahia delivered from the King of Badajoz; but King Don Alfonso knowing how that city was to be taken, contented himself with overrunning the country, and despoiling it, even to the walls of the city; and thus he did for four years, so that he was master of the land.

Garibay, xi. 16. Chr.delCid. cap. 115. 116. Cnr. Gen. ff. 234.

How Diego Rodriguez the son of the Cid was slain.

II. In all this time did my Cid do good service to King Don Alfonso. And in these days King Don Alfonso fought at Consuegra with King Abenalfange of Denia, and in this battle the Christians were defeated,[1] and Diego Rodriguez, the son of my Cid, was slain. Greatly was his death lamented by the Christians, for he was a youth of great hope, and one who was beginning to tread in the steps of his father. And King Don Alfonso was fain to retire into the Castle of that town. And Abenalfange gathered together the greatest power of the Moors that he could, and entered the land of the Christians, and past the mountains, and came even to Medina del Campo, and there Alvar Fañez Minaya met him. Minaya had but five and twenty hundred horse with him, and of the Moors there were fifteen thousand; nevertheless by God's blessing he prevailed against them. And by the virtue of God Alvar Fañez gave King Abenalfange a cruel wound in the face, so that he fled away. Great honor did Manaya win for this victory.

Chr.delCid. cap. 116. Chr. Gen. ff. 234. Bleda. l. 3. c. 30. Mariana. l. 9. c. 14.

How King Don Alfonso went against Toledo.

III. Now had King Don Alfonso for many years cut down the bread and the wine and the fruits in all the coun-

[1] Bleda, following the *Chronica General*, makes the Christians victorious in this battle. But where two writers of equal authority record the one the victory, the other the defeat of his countrymen, the latter is obviously to be preferred.

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try round about Toledo, and he made ready to go against the city. The tidings of this great enterprize spread far and wide, and adventurers came from all parts to be present; not only they of Castille and Leon, Asturias and Nagera, Galicia and Portugal, but King Sancho Ramirez of Aragon came also, with the flower of Aragon and Navarre and Catalonia, and Franks and Germans and Italians, and men of other countries, to bear their part in so great and catholic a war. And the King entertained them well, being full bountiful, insomuch that he was called He of the Open Hand. Never had so goodly a force of Christians been assembled in Spain, nor so great an enterprize attempted, since the coming of the Moors. And of this army was my Cid the leader. A. D. 1085. So soon as the winter was over, they began their march. And when they came to a ford of the Tagus, behold the river was swoln, and the best horseman feared to try the passage. Now there was a holy man in the camp, by name Lesmes, who was a monk of St. Benedict's; and he being mounted upon an ass, rode first into the ford, and passed safely through the flood; and all who beheld him held it for a great miracle. Garibay, xi. 17. Sandoval. ff. 227.

IV. Greatly to be blamed are they who lived in those days, for not handing down to everlasting remembrance the worthy feats which were atchieved at this siege. For not only was Toledo a strong city, both by nature and in its walls and towers, but the flower of the chivalry of all Spain and of all Christendom was there assembled, and the Moors of Spain also, knowing that this was, as it were, the heart of their empire, did all they could to defend it: greatly to be blamed are they who neglected to transmit to us the memory of their deeds, and greatly have they wronged the worthy knights, whose exploits should else have gained for them a never-dying renown. Nothing more, owing to their default, can we say of this so notable a siege, than that when Don Cabrian, the Bishop of Leon, was earnestly engaged in prayer for the success of the Christian arms, the glorious Of the taking of Toledo.

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BOOK V.

St. Isidro appeared unto him, and certified that in fifteen days the city should be surrendered; and even so it came to pass, for the gates were opened to the King on Thursday the twenty-fifth of May, in the year of the æra 1123, which is the year of Christ 1085. The first Christian banner which entered the city was the banner of my Cid, and my Cid was the first Christian Alcayde of Toledo. Of the terms granted unto the Moors, and how they were set aside for the honor of the Catholic faith, and of the cunning of the Jews who dwelt in the city, and how the Romish ritual was introduced therein, this is not the place to speak; all these things are written in the Chronicles of the Kings of Spain.

Garibay. xi. 17. Sandoval. ff. 76.

How Yahia sent to spy the state of Valencia.

V. Now Yahia, when he saw that he could by no means hold Toledo, because on the one hand the Moors would give it to the King of Badajoz, and on the other King Don Alfonso warred against it, he made a covenant with King Don Alfonso to yield the city to him, if he with the help of Alvar Fañez would put him in possession of Valencia, which had belonged unto Hicem and Alimaymon his fathers, but which the Guazil Abdalla Azis held now as his own, calling himself King thereof. And he covenanted that King Don Alfonso should also put into his hand Santa Maria Albarrazin, and the kingdom of Denia; and the King assented to the covenant, thinking that in this manner the land would be all his own. Yahia therefore sent Abenfarat, who was his cousin, to Valencia, to spy out what the Guazil would do, whether he would peaceably deliver up the kingdom unto him, or whether he would oppose his coming, which he greatly doubted, because it was rumored that he was about to give his daughter in marriage to the King of Zaragoza. Abenfarat went his way, and took up his abode in the house of a Moor who was called Abenlupo; and while he sojourned there, the marriage of the Guazil's daughter was effected, and the Guazil himself fell sick and died. Then Abenfarat tarried yet awhile, to see what

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would be the issue, for the men of Valencia were greatly troubled because of the death of their King. He left two sons, between whom there was no brotherly love during his life, and now that he was dead there was less. And they divided between them all that he had left, even the least thing did they divide, each being covetous to possess all that he could; and they made two factions in the town, each striving to possess himself of the power therein. But the men of Valencia who were not engaged on their side, and they also who held the castles round about were greatly troubled because of this strife which was between them; and they also were divided between two opinions, they who were of the one wishing to give the kingdom to the King of Zaragoza, and they who were of the other, to yield themselves unto Yahia, the grandson of Alimaymon, because of the covenant which King Don Alfonso had made with him. When Abenfarat knew these things he returned unto Yahia, and told him all even as it was; and Yahia saw that he should have the city, because of the discord which was therein.

Chr. del Cid. cap. 132. 133. Chr. Gen. ff. 241.

VI. Then Yahia gathered together all his people, knights, and cross-bowmen, and foot soldiers, and they of his board, and the officers of his household, which are the eunuchs; and he set forward on the way toward Valencia, and Alvar Fañez and his body of Christians with him. And he sent to the townsmen greeting them, and saying that he was coming to dwell among them and to be their King, and that he would deal bountifully by them; and that he should wait awhile in the town which was called Sera. The chief men of the town took counsel together what they should do, and at length they agreed to receive him for their Lord; and this they did more in fear of King Don Alfonso and of Alvar Fañez than for any love towards him. This answer they sent him by Aboeza the Alcayde. Now Aboeza would fain have departed from Valencia when the Guazil Abdalla Azis died, because of the strife which was in the city, and

How Yahia was received into Valencia.

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BOOK V.

he thought to betake himself to his own castle of Monviedro and dwell there, away from the troubles which were to come. Upon this purpose he took counsel with his friend Mahomed Abenhayen the Scribe, for there was great love between them; and when the Scribe heard what he purposed to do he was grieved thereat, and represented unto him that it was not fitting for him to forsake the city at such a time, so that Aboeza was persuaded. And they twain covenanted one to the other, to love and defend each other against all the men in the world, and to help each other with their persons and possessions; and Aboeza sent trusty men of his kinsfolk and friends to keep the Castles of Monviedro and Castro and Santa Cruz, and other Castles which were in his possession, and he himself abode in Valencia. And now he went out to Yahia, to give unto him the keys of the city, and the good men of the city went out with him, and they made obeisance to him, and promised to serve him loyally. Then Yahia, the grandson of Alimaymon, set forth with all his company from Sera, and all the people of Valencia, high and low, went out to meet him with great rejoicings. And Aboeza adorned the Alcazar right nobly, that Yahia and his women and they of his company might lodge within. The most honorable of his knights took up their lodging in the town, and the cross-bow men, and others of low degree, lodged round about the Alcazar, and in certain dwellings which were between it and the Mosque, and Alvar Fañez, and the Christians who were with him, in the village which was called Ruzaf.

Chr. del Cid. cap. 133. 134. Chr. Gen. ff. 242.

Of the tax which was raised for barley for the Christians.

VII. Yahia being now King in Valencia, made Aboeza his Guazil, and gave him authority throughout all his kingdom. Nevertheless he bore displeasure against him in his heart, because he had served Abdalla Azis; and on his part also Aboeza secretly feared the King, and knew not whether it were better to depart from him, or not; howbeit he thought it best to remain and serve him right loyally and

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well, that so he might win his good will; and when the King perceived this, his anger abated and was clean put out of mind. And he made Aboeza his favorite, and made a vow unto him and confirmed it by a writing, that he would never take away his favor from him, nor change him for another, nor do any thing in his dominions without him. With this was Aboeza satisfied, and the fear which he felt in his heart was removed. And they who held the castles brought great gifts to Yahia, with much humility and reverence, such as the Moors know how to put on. This they did to set his heart at rest, that he might confide in them, and send away Alvar Fañez into his own country, and not keep him and his people at so great a charge, for it cost them daily six hundred maravedis, and the King had no treasure in Valencia, neither was he so rich that he could support his own company and supply this payment; and for this reason the Moors complained of the great cost. But on the other hand, Yahia feared that if he should send away Alvar Fañez, the Moors would rise against him; and to maintain him he laid a great tax upon the city and its district, saying that it was for barley. This tax they levied upon the rich, as well as the poor, and upon the great as well as the little, which they held to be a great evil and breach of their privileges, and thought that by his fault Valencia would be lost, even as Toledo had been. This tribute so sorely aggrieved the people, that it became as it were a by-word in the city, Give the barley. They say there was a great mastiff, with whom they killed beef in the shambles, who, whenever he heard, 'Give the barley,' began to bark and growl: upon which a Trobador said, Thanks be to God, we have many in the town who are like the mastiff.

Chr. del Cid. cap. 134. 135. Chr. Gen. ff. 242.

VIII. When they who held the Castles sent presents to King Yahia, there was one among them, by name Abenmazot, who held Xativa, who neither sent him gifts, nor came to offer obedience. And the King sent to bid him come before him. But then Abenmazot sent a messenger

How Yahia went against Abenmazot in Xativa.

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BOOK V.

with letters and full of rich presents, saying that he could by no means come himself, and not this from any feigning, and that he would alway do him service with a true good will. And he besought him as his Lord to let him remain in Xativa, and he would give him the rents thereof; but if it was his pleasure to appoint some other in his stead, he besought that he would then give him something for himself and his company to subsist upon, seeing that he desired nothing but the King's favor to be well with him. Then the King took counsel with Aboeza the Guazil, and the Guazil advised him to do unto Abenmazot even as he had requested, and let him keep Xativa; and to send away Alvar Fañez because of the great charge it was to maintain him, and to live in peace, and put his kingdom in order; in all which he advised him like a good counsellor and a true. But the King would not give heed to him; instead thereof he communicated his counsel to the two sons of Abdalla Azis who had submitted unto him, and whom he had taken into his favor, and they told him that Aboeza had advised him ill, and that it behoved him to lead out his host and bring Abenmazot to obedience. And the King believed them and went out and besieged Xativa. And the first day he entered the lower part of the town, but Abenmazot retired to the Alcazar and the fortresses, and defended the upper part; and the King besieged him there for four months, attacking him every day, till food began to fail both in the army of the King and in the town. And they of Valencia could not supply what was to be paid to Alvar Fañez and his company, much less what the King wanted. Then the King understood that he had been ill advised, and for this reason he condemned one of the sons of Abdalla Azis to pay Alvar Fañez for thirty days; and he seized a Jew who was one of his Almoxarifes in Valencia, that is to say, one who collected the taxes, and took from him all that he had, because he had advised him ill, and while this lasted the people of Valencia had some respite.

Chr. del Cid. cap. 136. Chr. Gen. ff. 243.

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How Abenalfange came to help Abenmazot.

IX. When Abenmazot saw that the King was bent upon destroying him, and that every day he prest him more and more, he sent to Abenalfange who was King of Denia and Tortosa, saying, that if he would come and help him, he would make him Lord of Xativa and of all his other Castles, and would be at his mercy; and this he did to escape from the hands of Yahia. When Abenalfange heard this it pleased him well, and he sent one of his Alcaydes, who was called the Left-handed, to enter the Alcazar, and help to defend it till he could collect a company of Christians who might deal with Alvar Fañez. So that Left-handed one entered the Alcazar with his company, and the Lord of the Castle which was called Almenar, was already there to help Abenmazot, and encourage him that he should not submit. Then Abenalfange gathered together all his host and his cavalry, and brought with him Giralte the Roman, with a company of French knights, and came towards Xativa, as a hungry lion goes against a sheep, or like the coming of a flood in its hour; so that Yahia was dismayed at the tidings of his approach, and fled as fast as he could to the Isle of Xucar, and though that Isle was so near, he thought he had done a great thing; and from thence he went to Valencia, holding himself greatly dishonored. Then Abenalfange had Xativa and all its Castles, so that it was all one kingdom as far as Denia. And he took Abenmazot with all his women and his household and all that he had, to Denia, and gave him possessions there, and did him much honor. And when it was seen that King Yahia was thus dishonored, and that Alvar Fañez had not helped him as had been looked for, they who held the Castles lost all fear of him, so that their hearts were changed towards him, as well they of Valencia as of the other Castles, and they said that they would rather belong to Abenalfange than to him, because the town could not bear the charge of the Christians, nor the oppressions which they suffered because of them.

Chr. del Cid. cap. 137. Chr. Gen. ff. 243.

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BOOK V.

How Alvar Fañez plundered the country.

X. Abenalfange abode some days in Xativa, and then moved on towards Valencia, thinking to win the city; for he knew how greatly the people were oppressed because of the Christians, and that they could not bear it, and that there was no love between them and their Lord. And he passed by a place which was an oratory of the Moors in their festivals, which they call in Arabic Axera, or Araxea; and he halted near Valencia, so that they in the town might see him; and he went round about the town, to the right and to the left, wheresoever he would. The King of Valencia with his knights was near the wall watching him, and Alvar Fañez and his company were in readiness lest the French should defy them. And after Abenalfange had staid there awhile he drew off and went his way to Tortosa. And Yahia was perplexed with Alvar Fañez, and sought for means to pay him; and he threw the two sons of Abdalla Azis into prison, and many other good men of the town also, and took from them great riches. Then he made a covenant with Alvar Fañez, that he should remain with him, and gave him great possessions. And when the Moors saw that Alvar Fañez was in such power, all the ruffians and lewd livers in the town flocked unto him, so that Valencia was in the hands of him and his followers; and the Moors being desperate of remedy deserted the town, and went whither they could, setting at nought their inheritances, for no man was safe, neither in his goods nor person. Then Alvar Fañez made an inroad into the lands of Abenalfange, and overran the lands of Buriana, and other parts; and there went with him a great company of those Moorish desperadoes who had joined him, and of other Moorish Almogavares,[1] and they stormed towns and castles, and slew many

Chr. del Cid. cap. 137. 138. Chr. Gen. ff. 244.

[1] Miedes says that Almogavares means — Of dust — i. e. Men sprung from the dust of the earth; or because, being the best of the army, they, in Arabic phrase, trod their enemies to dust. Bluteau explains it to mean men covered with dust, — he is strangely mistaken in supposing them to be old garrison soldiers. Fr. Joam de Sousa, in his Lexicon Etymolo-

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Moors, and brought away flocks and herds, both of cattle and of brood mares, and much gold and silver, and store of wearing apparel, all which they sold in Valencia.

Of the covenant which one of the sons of Abdalla Azis made with King Don Alfonso.

XI. Now when one of the sons of Abdalla Azis was loosed from prison, he placed his love upon Alvar Fañez, and gave him goodly gifts, and upon Aboeza, the King's Guazil, and upon a Jew who was a messenger from King Don Alfonso. And they all sent to King Don Alfonso, to beseech him that he would take the son of Abdalla Azis and all that he had under his protection, so that Yahia might do no evil unto him, neither take by force from him anything that was his; and for this protection he promised to give the King thirty thousand maravedis yearly. This request King Don Alfonso granted, and incontinently he took him under his protection, and sent to the King of Valencia to request that he would do him no wrong. Therefore the son of Abdalla Azis was from that time held in more honor, because of the love of King Don Alfonso; nevertheless he was still kept under a guard in his own house, that he should not

gico, makes it merely warriors or fighting men. An incursion into an enemy's country was called *almogauria.*

Winter and summer they lay upon the bare earth, they consorted in the camp with none but their fellows, their manners were sullen like savages, they spake little, but when they went to battle were like wild beasts let loose, and kindled with joy. Winter and summer they wore the same dress of skins, girt with a cord of *esparto.* Shoes, bonnet, and scrip, were of the same skin as their dress; they carried spear, sword, and dagger, some of them a mace, (*porrimaza*) and without any defensive armor attacked horse or foot, generally the horse. The Almogavar, when a horseman ran at him, rested the end of his lance against his right foot, bent forward, and let the horse spit himself; — in a moment he was upon the fallen horseman with his dagger, or rather knife. If he could kill the man and save the horse, his reward was to become a horse-soldier himself, for they were as skilful when mounted as when a-foot.

The French in Sicily thought little of the Spanish men at arms, but stood in great fear of the Almogavares. *Miedes, Historia del Rey D. Jamye el Conquistador. L.* 11. *C.* 7.

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BOOK V.

issue forth. And because of this confinement not thinking himself safe, he made a hole through the wall and got out by night in woman's apparel, and lay hid all the next day in a garden, and on the following night mounted on horseback and rode to Monviedro. When the Guazil knew this he took his son and his uncle as sureties for him for the thirty thousand maravedis, which the Jew was now come to receive for King Don Alfonso. And they went to Monviedro to him, and communed with him, and accorded with him that he should pay the one half immediately, and whenever he returned to Valencia and was safe there in possession of all his rents and inheritances, that then he should pay the remainder: so he paid the fifteen thousand forthwith in silver, and in rings of gold, and in cloth, and in strings of pearls, and the Jew returned therewith to King Don Alfonso. At this time his brother was released from prison by desire of the King of Zarragoza, and he went unto him; and many of the rich men of the city also betook themselves to Monviedro, because they were not secure neither in their possessions nor in their bodies.

Chr. del Cid. cap. 139. 140. Chr. Gen. ff. 244.

How Alvar Fañez was called away from Valencia.

XII. In these days the Almoravides arose in Barbary. The rise of this people and all that they did in Spain are not for me to relate in this place. Suffice it to say, that King Don Alfonso being in great Danger, sent for Alvar Fañez and all his company; and that he had so much to do for himself that he took no thought for Valencia. And when they who had the keeping of Yahia's Castles saw this they rose against him, so that few remained unto him, and they of his vassals in whom he put the most trust proved false, so that the heart of the King of Denia and Tortosa grew, and he thought to win Valencia. The chief persons of the town also sent unto him, saying that if he would come they would give the city into his hands. So he gathered together his host, and a company of French also, and sent them forward under the command of his uncle, saying that he would follow and join them on a certain day. But they went for-

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ward, and Yahia thinking that if he should conquer them he should be secure, went out and fought against them; and he was defeated and lost a great part of his people and of his arms, and returned into the city with great loss. When Abenalfange, who was a day's journey off, heard this, he marched all night, and came before Valencia. And King Yahia knew not what to do, and was minded to yield up the town. And he took counsel with his people, and they advised him to send for help to King Don Alfonso, and also to the King of Zaragoza, and he did accordingly. And an Arrayaz of Cuenca, whose name was Abencaño, who was a native of Valencia went to Zaragoza, and told the King that if he would go thither he would deliver the city into his hands, for it appertained unto him rather than to Abenalfange.

Chr.delCid. cap. 150. Chr. Gen. ff. 249.

How the Cid went to Zaragoza.

XIII. And in those days my Cid gathered together a great force, and went to the borders of Aragon, and crost the Douro, and lodged that night in Fresno. From thence he went to Calamocha, where he kept Whitsuntide. While he lay there the King of Albarrazin, being in great fear of him, sent to him requesting that they might meet. And when they saw each other they established great love between them, and the King from that day became tributary to the Cid. Then the Cid went to Zaragoza, where he was full honorably received. And when Abencaño came to Zaragoza inviting King Almescahen to go and take Valencia, and King Yahia sent also to beg succor at his hands, the King asked the Cid to go with him, and gave him whatever he demanded. So greatly did this King desire to have Valencia, that he looked not whether his force was great or little, nor whether that of the Cid was greater than his own, but went on as fast as he could. When the King of Denia heard that he was coming and the Cid with him, he durst not abide them. And he thought that the King of Zaragoza by the Cid's help would win the city, and that he should remain with the labor he had undergone, and the costs. Then he placed his love upon King Yahia, and sent him all the

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BOOK V.

food he had, and besought him to help him, saying that he would supply him with whatever he needed. King Yahia was well pleased with this, though he well understood the reason, and firm writings were made to this effect, and then Abenalfange went to Tortosa.

Chr. del Cid. cap. 151. Chr. Gen. ff. 249.

How the King of Zaragoza could not win the city as he thought.

XIV. And when the King of Zaragoza and the Cid drew nigh unto Valencia, Yahia went out to welcome them, and thanked them greatly for coming to his assistance; and he lodged them in the great garden, which was called the Garden of Villa Nueva, and honored them greatly, and sent them great presents; and he invited them afterwards to come with their honorable men and be his guests in the Alcazar. But the King of Zaragoza all this while had his eye upon the town, thinking that it would be given up to him as Abencaño had promised; but he saw no sign of this, neither knew he how he could win it. Moreover Yahia had placed his love upon the Cid, and had sent him full noble gifts when he was upon the road, in secret, so that the King of Zaragoza knew not thereof. And the King of Zaragoza asked counsel of the Cid how he might get Valencia into his hands, and besought the Cid to help him. But the Cid made answer, how could that be, seeing that Yahia had received it from the hands of King Don Alfonso, who had given it unto him that he might dwell therein. If indeed King Don Alfonso should give it to the King of Zaragoza, then might the King win it, and he would help him so to do; otherwise he must be against him. When the King heard this, he perceived how the Cid stood in this matter; and he left an Alcayde with a body of knights to assist King Yahia, and also to see if he could win the town; and he himself returned to Zaragoza.

Chr. del Cid. cap. 152. Chr. Gen. ff. 250.

How Count Ramon Berenguer came against Valencia.

XV. Then the Cid went to besiege the Castle called Xerica, by advice of the King of Zaragoza, that he might have a frontier against Monviedro. This he did because, when the King came to relieve Valencia, Aboeza had covenanted to give up Monviedro unto him, the which he had

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not done ; and the King thought that if he made war upon these Castles, they must either yield unto him, or be at his mercy, because they did not belong to the King of Denia. But when Aboeza knew this, he sent to Abenalfange the King of Denia, saying that he would give him the Castle ; and the King of Denia incontinently came and took possession of it, and Aboeza became his vassal. When the Cid saw this, he understood that Valencia must needs be lost, and thought in his heart that he could win the city for himself, and keep it. Then sent he letters to King Don Alfonso, in which he besought him of his mercy not to think it ill that the people who were with him should remain with him, for he would do God service, and maintain them at the cost of the Moors, and whensoever the King stood in need of their service, he and they would go unto him and serve him freely ; and at other times they would make war upon the Moors, and break their power, so that the King might win the land. Well was King Don Alfonso pleased at this, and he sent to say that they who were in the Cid's company might remain with him, and that as many as would might go join him. And my Cid went to the King to commune with him, and while my Cid was with him, Don Ramon Berenguer, Lord of Barcelona, came to Zaragoza ; and the King gave him great gifts, that he might not place his love upon any other for want ; for the King had now put away his love from the Cid, thinking that because of him he had lost Valencia. And presently he sent a force to besiege Valencia, under Don Ramon Berenguer ; and he had two Bastilles built, one in Liria, which King Yahia had given him when he came to relieve him, and the other in Juballa, and he thought to build another on the side of Albuhera, so that none might enter into the city, neither go out from it. And he reëdified the Castle of Cebolla, that the Count might retire thither, if it should be needful ; and every day the Count attacked the city, and King Yahia defended himself, looking for the coming of the

Chr. del Cid. cap. 153. 154. Chr. Gen. ff. 251.

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BOOK V.

Cid to help him, according to the covenant which was between them.

Of the covenant which was made between King Yahia and the Cid.

XVI. When the Cid returned from Castille, and knew that Valencia was besieged by the French, he went to Tares which is near Monviedro, and encamped there with his people, who were many in number. And when the Count knew that the Cid was so near, he feared him, holding him to be his enemy. And the Cid sent to him, to bid him move from that place and raise the siege of Valencia. The Count took Counsel with his knights, and they said that they would rather give battle to the Cid. Howbeit the Cid had no wish to fight with them, because the Count was related to King Don Alfonso, and moreover he had defeated him and made him prisoner heretofore: so he sent a second time, bidding him depart. And the Count seeing that he could not abide there in the Cid's despite, broke up the siege and went his way by Requena, for he would not pass through Zaragoza. Then the Cid went to Valencia, and King Yahia received him full honorably, and made a covenant with him to give him weekly four thousand maravedis of silver, and he on his part was to reduce the Castles to his obedience, so that they should pay the same rents unto him, as had been paid unto the former kings of Valencia; and that the Cid should protect him against all men, Moors or Christians, and should have his home in Valencia, and bring all his booty there to be sold, and that he should have his granaries there. This covenant was confirmed in writing, so that they were secure on one side and on the other. And my Cid sent to all those who held the Castles, commanding them to pay their rents to the King of Valencia as they had done aforetime, and they all obeyed his command, every one striving to have his love.

Chr. del Cid. cap. 154. 155. Chr. Gen. ff. 251.

How Count Ramon came with a great power of Frenchmen against the Cid.

XVII. When the Cid had thus set the land in order he went against the King of Denia, and warred against Denia and against Xativa; and he abode there all the winter, doing great hurt, insomuch that there did not remain a wall

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standing from Orihuela to Xativa, for he laid everything waste; and all booty and his prisoners he sold in Valencia. Then he went towards Tortosa, destroying every thing as he went; and he pitched his camp near unto the city of Tortosa, in a place which in Arabic is called Maurelet, and he cut down every thing before him, orchards and vines and corn. When King Abenalfange saw that the land was thus destroyed, and that neither bread, nor wine, nor flocks would be left him, he sent to Count Ramon Berenguer, beseeching him to gather together a great force, and drive the Cid out of the land, for which service he would give him whatever he might stand in need of. And the Count, thinking now to be revenged of the Cid for his former defeat, and because he had taken from him the rents which he used to receive from the land of Valencia, took what the King gave him, and assembled a great host of the Christians. This was so great a power when the Moors had joined, that they surely thought the Cid would fly before them; for the Moors held that these Frenchmen were the best knights in the world, and the best appointed, and they who could bear the most in battle. When the Cid knew that they came resolved to fight him, he doubted that he could not give them battle because of their great numbers, and sought how he might wisely disperse him. And he got among the mountain valleys, whereunto the entrance was by a narrow strait, and there he planted his barriers, and guarded them well that the Frenchmen might not enter. The King of Zaragoza sent to tell him to be upon his guard, for Count Ramon Berenguer would without doubt attack him: and the Cid returned for answer, Let him come. On the morrow the Count came nearer, and encamped a league off, in sight of him, and when it was night he sent his spies to view the camp of Ruydiez the Cid. The next day he sent to bid him come out and fight, and the Cid answered, that he did not want to fight nor to have any strife with him, but to pass on with his people. And they drew nearer and

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BOOK V.

invited him to come out, and defied him, saying that he feared to meet them in the field; but he set nothing by all this. They thought he did it because of his weakness, and that he was afraid of them: but what he did was to wear out their patience.

Chr. del Cid. cap. 155. Chr. Gen. ff. 252.

Of the letter which Count Raymon sent unto the Cid.

XVIII. Then the Count sent a letter to the Cid after this fashion: I Count Don Ramon Berenguer of Barcelona, and all my vassals with me, say unto thee, Ruydiez, that we have seen thy letter to King Almescahen of Zaragoza, which thou toldest him to show unto us, that we might have the more cause of quarrel against thee. Before this thou hast done great displeasure unto us, so that we ought at all times to bear ill will against thee. And now while thou hast our goods in thy possession as booty, thou sendest thy letter to King Almescahen, saying that we are like our wives. God give us means to show thee that we are not such. And thou saidst unto him, that before we could be with thee thou wouldst come to us; now we will not alight from our horses till we have taken vengeance on thee, and seen what sort of Gods these mountain crows and daws are, in whom thou puttest thy trust to fight with us; whereas we believe in one God alone, who will give us vengeance against thee. Of a truth, to-morrow morning we will be with thee, and if thou wilt leave the mountain and come out to us in the plain, then wilt thou be, as they call thee, Rodrigo the Campeador. But if thou wilt not do this, thou wilt then be what according to the custom of Castille is called *alevoso*, and *bauzador* according to the custom of France; that is to say, a false traitor. And if thou wilt not come down from the mountain it shall not avail thee, for we will not depart from hence till we have thee in our hands, either dead or alive, and we will deal with thee as thou hast done by us, and God in his mercy now take vengeance upon thee for his churches which thou hast destroyed.

Chr. del Cid. cap. 156. Chr. Gen. ff. 252.

Of the letter which the Cid sent in reply.

XIX. When the Cid had read this letter he wrote another in reply after this manner: I Ruydiez and my vassals: God

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save you Count! I have seen your letter in which you tell me that I sent one to King Almescahen of Zaragoza, speaking contumeliously of you and of all your vassals; and true it is that I did so speak, and I will tell you for what reason. When you were with him you spake contumeliously of me before him, saying of me the worst you could, and affirming that I did not dare enter the lands of Abenalfange for fear of you. Moreover Ramon de Bajaran, and other of your knights who were with him, spake ill of me and of my vassals before King Don Alfonso of Castille, and you also after this went to King Don Alfonso, and said that you would have fought with me, and driven me out of the lands of Abenalfange, but that I was dismayed, and did not dare do battle with you; and you said unto him, that if it had not been for the love of him, you would not have suffered me to be one day in the land. Now then I say that I thank you because you no longer let me alone for the love of him. Come! here I am; this is the plainest ground among these mountains, and I am ready to receive you. But I know you dare not come, for Moors and Christians know that I conquered you once, and took you and your vassals, and took from ye all that ye had with ye: and if ye come now ye shall receive the same payment at my hands as heretofore. As for what thou sayest that I am a false traitor, thou liest, and art a false traitor thyself.

Chr. del Cid. cap. 156. Chr. Gen. ff. 252.

XX. Greatly was the Count enraged when he read this letter, and he took counsel with his vassals, and in the night time took possession of the mountain above the camp of the Cid, thinking that by this means he might conquer him. On the morrow the Cid sent away certain of his company as if they were flying, and bade them go by such ways that the French might see them, and instructed them what to say when they should be taken. When the French saw them, they pursued and took them, and carried them before the Count, and he asked of them what the Cid would do. Then made they answer that he meant to fly, and had only re-

How the Cid defeated Count Ramon.

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BOOK V.

mained that day to put his things in order for flight, and as soon as night came he would make his escape by way of the mountain. Moreover they said that the Cid did not think Count Ramon had it so much at heart to give him battle, or he would not have awaited till his coming; and they counselled the Count to send and take possession of the passes by which he meant to escape, for so he might easily take him. Then the Frenchmen divided their host into four parts, and sent them to guard the passes, and the Count himself remained with one part at the entrance of the straits. The Cid was ready with all his company, and he had sent the Moors who were with him forward to the passes whither his men had directed the Frenchmen, and they lay in ambush there; and when the Frenchmen were in the strong places, and had begun to ascend, little by little, as they could, they rose upon them from the ambush and slew many, and took others of the best, and among the prisoners was Guirabent the brother of Giralte the Roman, who was wounded in the face. And the Cid went out and attacked the Count, and the battle was a hard one; the Count was beaten from his horse, nevertheless his men remounted him, and he bade them stand to it bravely, and the battle lasted long time; but at the end, he who was never conquered won the day. And the Cid took a good thousand prisoners; among them was Don Bernalte de Tamaris, and Giralte the Roman, and Ricarte Guillen. And he put them all in irons, and reproached them saying, that he well knew what his chivalry was, and his hardihood, and that he should thus beat them all down; and he said to them that he was in God's service, taking vengeance for the ills which the Moors had done unto the Christians, and had done them no wrong; but they being envious of him, had come to help the Moors, therefore God had helped him, because he was in his service. And he took their tents, and their horses, and their arms, which were many and good; and much gold and silver, and fine linen, and all that they had, so that he and all his company were rich men with the spoils. And when

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Count Ramon heard in his flight that the Cid had taken all his chief captains, and that well nigh all his power was either slain or taken, he thought it best to come unto the Cid and trust unto his mercy, and he came full humbly and put himself into his hands. And the Cid received him full well and honored him greatly, and let him go into his own country. And the Count offered a price for the prisoners which was a full great ransom, and moreover the swords precious above all others, which were made in other times.[1] Bountiful was the Cid when he received this ransom, and great part of it he returned unto them again, and showed them great courtesy, and they did homage to him never to come against him with any man in the world.

Chr. del Cid. cap. 157. 158. Chr Gen. ff. 253.

XXI. When Abenalfange the King of Denia and Tortosa heard this, he was so sorely grieved that he fell sick and died. He left one son who was a little one, and the sons of Buxar were his guardians. One of these held Tortosa for the child, and the other held Xativa, and one who was their cousin held Denia. And they knowing that they could neither live in peace, nor yet have strength for war, unless they could have the love of the Cid, sent humbly to say unto him that if he would do no hurt to their lands they would do whatever he pleased, and pay him yearly what he should think good. And the Cid demanded of them fifty thousand maravedis of silver, every year: and the covenant was made between them, and the whole country from Tortosa to Orihuela was under his protection and at his command. And he fixed the tribute which each Castle was to pay, that it should be certain: and it was as you shall be told. The Lord of Albar-

Of the death of Abenalfange, and how the Cid became master in the land.

[1] *E mas las espadas preciadas de todos, que fueran de otro tempo.* Berganza labors to prove that this is not the former story of the Count of Barcelona told over again, and that the only error in the Chronicle is that of mistaking Berenguer Ramon for his brother Ramon Berenguer, — a mistake sufficiently easy. But this circumstance of the swords makes against him, for Colada must be meant, and Colada is mentioned as part of the spoils in the former battle.

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BOOK V.

razin was to pay ten thousand, according to covenant as you heard heretofore, and the Lord of Alfuente ten thousand, and Monviedro eight thousand, and Segorbe six thousand, and Xerica four thousand, and Almenara three thousand. Liria at that time paid nothing, for it was in the Lordship of Zaragoza; but the Cid had it in his heart to fight with that King. For every thousand maravedis a hundred more were paid for a Bishop, whom the Moors called Alat Almarian. And you are to know that whatever my Cid commanded in Valencia was done, and whatever he forbad was forbidden. And because the King was sick of a malady which continued upon him long time, so that he could not mount on horseback, and was seen by none, Valencia remained under the command of his Guazil Abenalfarax, whom the Cid had appointed. And then the Cid appointed trusty men in the city who should know to how much the rents amounted, as well those of the land as of the sea; and in every village he placed a knight to protect it, so that none dared do wrong to another, nor take anything from him. Each of these knights had three maravedis daily. And the people complained greatly of what they gave these knights, and of that also which they paid to King Yahia. Yet were they withal abundantly supplied with bread, and with flocks which the Christians brought in, and with captives both male and female, and with Moorish men and women, who gave great sums for their ransom.

Chr. del Cid. cap. 15. 159. Chr. Gen. ff. 253.

How the Cid went to Requena, thinking to meet the King.

XXII. Then the Cid sent to the King of Zaragoza, bidding him yield up the Bastilles which he had built against Valencia; and the King returned for answer that he would not until King Yahia had paid him the whole cost which he had been at, when he came to his succor against King Abenalfange. Then the Cid besieged Liria, and the people submitted unto him, that they should pay him yearly two thousand maravedis. And he overran the whole of the King of Zaragoza's country, and brought great spoils to Valencia. Now at this time a Moor called Ali Abenaxa,

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the Adelantado of the Almoravides, that is to say, of the Moors from beyond sea, came with a great power of the Moors of Andalusia to besiege the Castle of Aledo. This he did because he knew that King Don Alfonso would come to its relief, and he thought that peradventure the King would bring with him so small a force that he might slay or take him. But when the King heard of it he assembled a great host, and sent to the Cid, bidding him come and aid him. And the Cid went to Requena, believing that he should meet the King there; but the King went another way, and the Cid not knowing this tarried some days in Requena expecting him, because that was the road. And when the Moors knew that King Don Alfonso was coming with so great a host to relieve the Castle, they departed, flying. And King Don Alfonso came to the Castle, and when he came there he found that he was short of victuals, and returned in great distress for want of food, and lost many men and many beasts who could not pass the Sierra. Nevertheless he supplied the castle well with arms, and with such food as he could. Chr. del Cid. cap. 160.

How King Don Alfonso banished the Cid a second time.

XXIII. Now they who hated the Cid spake leasing of him to King Don Alfonso, saying that he had tarried in Requena, knowing that the King was gone another way, that so he might give the Moors opportunity to fall upon him. And the King believed them, and was wroth against the Cid, and ordered all that he had in Castille to be taken from him, and sent to take his wife, and his daughters. When the Cid heard this he sent presently a knight to the King to defend himself, saying, that if there were Count or Rico-ome or knight who would maintain that he had a better and truer will to do the King service than he had, he would do battle with him body to body,[1] but the King being greatly

[1] Berganza refers to Fr. Juan Gil de Zamora, who wrote about five centuries before him, for a fuller account of this part of the Cid's history; and he quotes from him four different forms of defiance delivered in the

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BOOK V.

incensed would not hear him. And when they who hated the Cid saw this, and knew that the Cid was gone against a Castle near Zaragoza, they besought the King to give them force to go against him; howbeit this the King would not. At this time Ali Abenaxa, the Adelantado of the Almoravides, besieged Murcia, and there was a dearth in the city, and Alvar Fañez who should have relieved them did not, and they were so closely beset that they were compelled to yield up the town. As soon as he had taken Murcia he went against the Castle of Aledo, of which you have heard, and assaulted it vigorously, and took it by force and by famine. And when he had won Murcia and Aledo, he wished to have Valencia also, and they of Valencia, because of the yoke of the Cid, longed to be his vassals, even as the sick man longeth after health. When King Don Alfonso heard what Ali Abenaxa had done, he made ready to go against him. And the Queen his wife, and certain knights who were friends to the Cid, wrote to him that he should now come and serve the King in such a season, that the King might thank him greatly and lay aside his wrath. Having seen these letters the Cid set out from Zaragoza where he was, and went his way with a great host, and advanced as far as Martos, where he found the King. And the King received him honorably, and they continued together till the King passed the Sierra de Elvira, and the Cid went in the plain below before him. And they who wished ill to him said to the King, The Cid came after you like one who was wearied, and now he goes before you. And after this manner they set the King again against him, so that his displeasure was greatly moved. And the Moors did not venture to give him battle, but left the Castle of Aledo and retreated to Murcia, and the King returned to Ubeda. And

Chr. del Cid. cap. 161.

Cid's name by one of his people before the King; upon which the King set Doña Ximena and her daughters at liberty, but would do the Cid no farther justice. *L.* 5. *C.* 22. § 274. 275.

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when the Cid saw that the heart of the King was changed, he returned to Valencia, and the King went back to Toledo.

How the Cid laid waste the lands of King Don Alfonso, and the King did him justice.

XXIV. After this King Don Alfonso drew forth a great host and went towards Valencia, and sent to all the Castles in that land, saying that for five years they should pay him the tribute which they were wont to pay unto the Cid. When the Cid knew this he sent to the King, saying, he marvelled why the King should thus seek to dishonor him, and that he trusted in God soon to make him know how ill he was advised by those about him. And presently the Cid gathered together a full great host both of Moors and of Christians, and entered the land of King Don Alfonso, burning and destroying whatever he found, and he took Logroño, and Alfaro also, and sacked it. While he was at Alfaro, Count Garci Ordoñez and certain other Ricos-omes of Castille sent to say to him, that if he would tarry for them seven days, they would come and give him battle. He tarried for them twelve days, and they did not dare to come; and when the Cid saw this he returned to Zaragoza. Now when King Don Alfonso knew what the Cid had done in his land, and that the Ricos-omes had not dared fight against him, he saw that he had taken an evil counsel when he set his heart against him. And he sent his letters to the Cid saying, that he forgave him all that he had done, seeing that he himself had given the occasion; and he besought him to come to Castille, where he should find all things free which appertained unto him. Much was the Cid rejoiced at these tidings, and he wrote to the King thanking him for his grace, and beseeching him not to give ear to bad counsellors, for he would alway be at his service.

Chr. del Cid. cap. 162.

How Abenialf sent to the Almoravides to come against Valencia.

XXV. Now it came to pass, that by reason of certain affairs the Cid tarried a long time in Zaragoza. And they of Valencia being no longer kept in awe by his presence, complained one to another of the oppressions and wrongs which they endured from him and from his servants, and from Abenalfarax, the Guazil whom he had appointed;

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BOOK V.

and they conspired with an Alcayde who was called Abeniaf. And when Abenalfarax the Guazil understood how Abeniaf cast about to disturb the peace of the city, he would have taken him and cast him into prison; but this he dared not do till the Cid should come, and moreover he weened that upon his coming the disturbance would cease. Now Abeniaf knew that the Guazil was minded to seize him if he could have dared so to do, and he sent his messengers to Ali Abenaxa the Adelantado of the Almoravides, who was now Lord of Murcia, telling him to come to Valencia, and he would deliver the city into his hands. Moreover he took counsel with the Alcayde of Algezira de Xucar, that the Alcayde also should send to Ali Abenaxa, exhorting him to make good speed himself, or to send an Alcayde with a fitting power, and to come to Algezira, which was near, and then presently proceed to Valencia. So soon as Ali Abenaxa had received this message, he made speed to come, and as many castles as were upon his road submitted unto him. When the Alcayde of Denia heard of his coming, and that all these Castles had submitted, he durst not abide there, but fled to Xativa; and Ali Abenaxa took possession of Denia, and he sent his Alcayde to Algezira de Xucar, and took possession of that also. When these tidings came to Valencia, the Bishop who was there, and the forty knights who were with the messenger of the King of Aragon because of the friendship between their King and the Cid, and all the other Christians who were in the city, would no longer abide there, but took of their goods each as much as he could, and went away in fear. And the Guazil was greatly dismayed, neither knew he what course to take, and Yahia the King, though he was now healed of his malady, neither mounted on horseback, nor appeared abroad. Abenalfarax went unto him, and told him the peril in which they stood. And their counsel was, that they should remove all that they had from Valencia, and go to the Castle of Segorbe. Then they sent away many beasts laden with goods and with

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riches, under the care of a nephew of the Guazil and many others, to the Castle of Benaecab, that is to say, the Castle of the Eagle, to be in charge of the Alcayde thereof. And the King and the Guazil bestirred themselves, and gathered together foot soldiers and cross-bowmen to defend the Alcazar, and sent speedily to Zaragoza, telling the Cid to come; but he could not set forth so speedily as need was: and the stir which was in the city endured for full twenty days. Then that Alcayde of Ali Abenaxa who was in Algezira de Xucar, set forward in the first of the night with twenty horsemen of the Almoravides, and as many more of Algezira, all clad alike in green, that they might all be taken for Almoravides; and they came by day-break to Valencia to the gate of Tudela, and sounded their drums, and the rumor in the town was, that there were full five hundred knights of the Almoravides, and the Guazil was in great fear. And he went to the Alcazar to take counsel with the King, and they gave order that the gates of the town should be barred, and that the walls should be manned. Chr. Gen. ff. 254. Chr. del Cid. cap. 163.

XXVI. Then the King's soldiers went to the house of Abeniaf the Alcayde who had sent for the Almoravides, and called unto him to come forth that they might take him before the King; but he was trembling in great fear, and would not come out. And the men of the town came to his help, and when he saw the company that were on his side, he came forth and went with them to the Alcazar, and entered it and took the Guazil of the Cid. And the townsmen ran to the gates and drove away those of the King's party who guarded them; and they strove to beat the gates down, but they could not, and they set fire to them and burnt them. And others let down ropes from the walls, and drew up the Almoravides. King Yahia put on woman's apparel, and fled with his women, and hid himself in a dwelling near unto a bath. And the Almoravides took possession of the Alcazar, and plundered it. One Christian they slew who guarded the gates, and another who was of St. Maria de

How Valencia was won by the Almoravides.

Chr. Gen. ff. 254. Chr. del Cid. cap. 163. 164.

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BOOK V.

Albarrazin, who guarded one of the towers of the wall. In this manner was Valencia lost.

How Abeniaf put King Yahia to death.

XXVII. Now when Abeniaf saw that all the people were on his side, and obeyed him, his heart grew and he was puffed up, insomuch that he despised those who were as good as himself or better. Albeit he was of good parentage, for his fathers before him had all been Alcaydes ever since Valencia was in the hands of the Moors. And because he knew that the King had not fled out of the town, he made search for him, and found him in the house where he had hidden himself with his women. Now the King when he fled from the Alcazar had taken with him the best of his treasures, pearls, among which was one the most precious and noble that could be, so that no where was there a better one to be found, nor so good; and precious stones, sapphires and rubies and emeralds; he had with him a casket of pure gold full of these things; and in his girdle he had hidden a string of precious stones and of pearls, such that no King had so rich and precious a thing as that carkanet. They say that in former times it had belonged to Queen Seleyda, who was wife to Abanarrexit King of Belcab, which is beyond sea; and afterwards it had come to the Kings called Benivoyas, who were Lords of Andalusia; after that King Alimaymon of Toledo possessed it, and gave it to his wife, and she gave it to the wife of her son, who was the mother of this Yahia. Greatly did Abeniaf covet these treasures and this carkanet, and incontinently he thought in his heart that he might take them and none know thereof, which could no ways be done unless he slew King Yahia. When therefore it was night he gave order to cut off his head, and throw it into a pond near the house in which he had been taken. This was done accordingly, and Abeniaf took the treasures, and they who were set over King Yahia to guard him and murder him, took also each what he could, and concealed it. And the body lay where it had been slain till the following day; but then a good

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man who grieved for the death of his Lord took it up, and laid it upon the cords of a bed, and covered it with an old horsecloth, and carried it out of the town, and made a grave for it in a place where camels were wont to lie, and buried it there, without graveclothes and without any honors whatsoever, as if the corpse had been the corpse of a villain.

Chr. Gen. ff. 255. Chr. del Cid. cap. 165.

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HERE BEGINNETH THE SIXTH BOOK

OF THE

CHRONICLE OF THE CID.

BOOK VI.

How Abeniaf was greatly puffed up.

I. When Abeniaf had slain his Lord, as you have heard, he became haughty like a King, and gave no thought to any thing save to building his own houses, and setting guards round about them by day and by night; and he appointed secretaries who should write his secret letters, and chose out a body from among the good men of the city to be his guard. And when he rode out he took with him many knights and huntsmen, all armed, who guarded him like a King; and when he went through the streets the women came out to gaze at him, and shouted and rejoiced in him; and he being elated and puffed up with these vanities, demeaned himself in all things after the manner of a King. This he did for the sake of abasing a certain kinsman of his, who was chief Alcayde, and who was better and wiser than he. Moreover he made no account of the Alcayde of the Almoravides who held the Alcazar, neither took counsel with him concerning any thing, and he gave no heed to him except to supply him and his company with their charges, which he did right sparingly.

Chr. del Cid. cap. 166. Chr. Gen. ff. 255.

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II. But when King Yahia was slain, his servants and eunuchs and they of his household fled to Juballa, a Castle which was held by a kinsman of the Guazil Abenalfarax, who lay in prison; other some fled to Zaragoza, and told the Cid all that had befallen. The Cid was greatly grieved when he heard it, and without delay he set forth with all his people, and went as fast as he could go to Juballa, and there they who had escaped from Valencia met him, and besought him to help them to revenge the death of their Lord, saying that they would follow him for life or for death, and do whatsoever he commanded them. Then the Cid sent letters to Abeniaf, saying disdainfully unto him, that by God's help he had kept his Lent well, and accomplished his fast with a worthy sacrifice by murdering the King his master! and he reproached him for the shame he had done the King in casting his head into the pond and letting the body be buried in a dunghill; and at the end of the letter he bade Abeniaf give him his corn which he had left in his granaries at Valencia. Abeniaf returned for answer that his granaries had all been plundered, and that the city now belonged to the King of the Almoravides; and he said that if the Cid would serve that King he would do his best to help him that he might win his love. When the Cid read this letter he saw that Abeniaf was a fool, for he had sent to reproach him for the death of his Lord, and the answer which he had returned was concerning another matter; and he then knew that Abeniaf was not a man to keep the power which he coveted. So he sent other letters to him, calling him and all who were with him traitors, and saying that he would never leave from making war against them till he had taken vengeance for the death of King Yahia.

How the Cid sent letters to Abeniaf.

Chr. del Cid. cap. 167. Chr. Gen. ff. 255.

III. And the Cid sent letters to all the Castles round about, bidding them supply his host with victuals, and do it speedily, or or he would do all he could to destroy them. And there was none to gainsay him: and all obeyed his com-

How the Cid laid siege to Juballa.

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BOOK VI.

mands in this matter, saving Aboeza Abenlupo, for he was a discreet man, and perceived what was to come, and in what this was to end: moreover he feared that if he should not do as the Cid commanded, the Cid would put him out of the world, and no one would be able to protect him; and if he should do it, then he feared lest he should be banished. So he sent to the Cid to say he would do his pleasure, and he sent also to Abenrazin, the Lord of Albarrazin, saying that he would give him Monviedro and the other Castles in his possession, and bidding him make his terms with the Cid, for as touching himself, he desired to have no dispute, but to come off with his company and his own person in peace. When Abenrazin heard this he was well pleased; and he went to Monviedro with all speed, and took possession of the Castle. From the time that King Yahia was slain till this time, was twenty and six days. And when Abenrazin had got possession of the Castle of Monviedro he came to the Cid, and established love with him, and made a covenant that there should be buying and selling between his Castles and the host, and that he would provide food, and that the Cid should not make war upon him. And upon this they made their writings, which were full fast; and Abenrazin returned to his own land, and left one to keep Monviedro for him; and Abenlupo went with him, taking with him his wives and his children and his people and all that he had, and he thought himself well off that he had escaped with his body, for he desired to have nothing to do with the Cid. And the Cid lay before Juballa, and sent out his foragers towards Valencia twice a day; one party went in the morning, and another towards night; and they slew many Moors, and made many prisoners, and made prey of all the flocks which they found without the walls; nevertheless the Cid commanded that no hurt should be done to those of the land of Moya, nor to the husbandmen, but that they who labored to produce bread and wine should be protected and encouraged; and this he did thinking that what they raised

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would be for him when he should lay siege unto the town; and he said this to his knights and Adalides and Almocadenes, and took homage of them that they should obey him therein. All this time the Cid held that Castle besieged, so that none could enter in nor come out thereof; and it is said that terms had secretly been made with him to yield it up, but that it was so to be done that the other Moors might believe that they had yielded from great necessity, for it was not stored so as to be able to hold out long. And while the Cid lay before Juballa, all the spoil which his Almogavares took they brought to the host, and from the host it was taken and sold at Monviedro. Many laden beasts came every day, and there was plenty in the host.

Chr Gen. ff. 256. Chr. del Cid. cap. 167. 168.

IV. Abeniaf gathered together the knights who were natives of the city and vassals to the King whom he had slain, and sent for others who were in Denia, so that in all they were three hundred knights, and maintained them with the bread which was in the granaries of the Cid Ruydiez, and with the rents and possessions of those who had been the King's officers, and who were gone from Valencia, and with the customs; from all these did he give these knights whatsoever they stood in need of. And he took no counsel with the Alcayde of the Almoravides concerning anything which he did, neither with any one, nor did he care a jot for them. And when the Alcayde and the Almoravides saw that he made himself master in the city, and how everything that he did was by his own will, they were offended therewith. The sons of Aboegib were offended also: and they and the Almoravides placed their love upon each other, and took counsel together against him, and became of one party, and they bare great hatred against him, and he against them. All this while the Cid lay before Juballa, and every day he scoured the country to the gates of Valencia, early in the morning, and at noon-day, and at night, so that he never let them rest. And the three hundred knights whom Abeniaf had collected went out against his foragers, with

How the Cid warred against Valencia.

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BOOK VI.

the men of the town, and the Christians slew many of them, so that there were lamentations daily within the walls, and wailings over the dead that were brought in. And in one of these skirmishes a rich Moor was taken who was Alcayde of Acala, which is near Toralva, and they gave him grievous torments till he ransomed himself for ten thousand marks of silver; and moreover he gave the houses which he had in Valencia, which were called the houses of Añaya, to be theirs if peradventure the town should be yielded up.

Chr. del Cid. cap. 169. Chr. Gen. ff. 256.

How the Cid offered to support Abeniaf, who agreed to send away the Almoravides.

V. When the Cid knew that there was great hatred between Abeniaf, and the Almoravides and the sons of Aboegib, he devised means how to set farther strife between them, and sent privily to proffer his love to Abeniaf on condition that they should expel the Almoravides out of the town; saying, that if he did this, he would remain Lord thereof, and the Cid would help him in this, and would be good to him, as he knew he had been to the King of Valencia, and would defend him. When Abeniaf heard this he was well pleased, thinking that he should be King of Valencia. And he took counsel with Abenalfarax, the Guazil of the Cid, whom he held prisoner, and Abenalfarax, with the hope of getting out of prison, counselled him to do thus, and to accept the love of the Cid. Then sent he to the Cid, saying that he would do all which he commanded to gain his love, and he began to stop the allowance of the Almoravides, saying that he could give them nothing, for he had nothing whereof to give; this did he to the end that they might go their way, for he lacked not means.

Chr. del Cid. cap. 170. Chr. Gen. ff. 257.

How Abeniaf sent great treasures to the Miramamolin.

VI. At this time Ali Abenaxa, the Alcayde who was in Denia, sent to Abeniaf, saying unto him that he should send of that treasure, and of those jewels which he had taken from King Yahia, to the Miramamolin beyond sea; with the which he would gather together a great power, and cross the sea, and come against the Cid, to help the people of Valencia, and protect them against the Cid, who did so

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much evil to them all. And Abeniaf took counsel with the men of Valencia, concerning this matter, whether he should send this to the Miramamolin beyond sea or not. And the old men advised him that he should, and the others that he should not. And Abeniaf took the treasures, and hid the best part thereof for himself, for none knew what it was; and the rest he sent by his messengers, Abenalfarax the Guazil of the Cid being one; and they took their departure from Valencia with great secrecy, lest the Cid should know it and overtake them upon the road. But Abenalfarax devised means to let the Cid know, and sent him a messenger. And the Cid sent horsemen to follow their track, who caught them, and took the treasure, and brought it to the Cid. Greatly did he thank Abenalfarax for having served him so well at that season, and putting the treasure into his hands, and he promised him goodly guerdon; and he made him chief over all the Moors who were his subjects. At this time the Alcayde of Juballa yielded up the Castle to the Cid, and the Cid placed another therein, and went up with his host against Valencia, and encamped in a village which is called Deroncada. And as the seed time was now over, he burnt all the villages round about, and wasted all that belonged to Abeniaf and his lineage, and he burnt the mills, and the barks which were in the river. And he ordered the corn to be cut, for it was now the season, and he beset the city on all sides, and pulled down the houses and towers which were round about, and the stone and wood thereof he sent to Juballa, to make a town there beside the castle.

Chr. del Cid. cap. 170. 171. Chr. Gen. ff. 257.

VII. At this time there came the Guazil of the King of Zaragoza to the host of the Cid, bringing with him great treasures which the King had sent for the redemption of the captives, for ruth which he had of them, and also that he might have his reward from God in the other world. He came also to talk with Abeniaf and counsel him that he should give up the city to the King of Zaragoza, and they

How the Cid won the suburb of Alcudia.

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BOOK VI.

would send away the Almoravides, and the King would protect him; but Abeniaf would give no ear to this, and the Guazil said unto him that he would repent not having taken this advice. On the second day after this Guazil had arrived, the Cid attacked the suburb which is called Villa Nueva, and entered it by force, and slew many Moors, both men of Andalusia and Almoravides, and plundered all that they found, and pulled down the houses, and the wood and stone the Cid sent to Juballa, and he set a guard there that the Moors might not recover the place. On the morrow the Cid attacked another suburb, which is called Alcudia, and there were a great body of the Moors gathered together there. And he sent a part of his host against the gate of Alcantara, bidding them attack the gate, while he fought against them in Alcudia; and he thought that by God's mercy peradventure he should enter the town. And the Cid with his company rode among that great multitude of the Moors, smiting and slaying without mercy, and the Cid's horse trampled over the dead, and stumbled among them and fell, and the Cid remained afoot. Howbeit they brought him to horse again, and he continued smiting and laying on strenuously, so that the Moors were amazed at the great mortality which he made among them, and maugre all they could do, were fain to fly into the town. And they whom he had sent against the gate of Alcantara, attacked it so bravely that they would have entered the city, if it had not been for the boys and the women, who were upon the wall and in the towers, and threw down stones upon them. And this while the cry went forth in the city, and many horsemen sallied forth and fought with the Christians before the bridge, and the battle lasted from morning until mid-day, and when they separated, the Cid returned to his camp. And when the Cid had taken food, he returned after the *siesta* to attack the suburb of Alcudia; and this attack was so vigorous that they who dwelt therein thought the place would be forced, and they began to cry out, Peace! peace! being in great

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fear. Then the Cid bade his men give over the attack, and the good men of the suburb came out to him, and whatsoever terms of security they asked, he granted them; and he took possession of the suburb that night, and set his guards therein; and he commanded his people that they should do no wrong to them of Alcudia, and if any one offended he said that his head should be smitten off: so he returned that night to the camp. And on the morrow he came there, and assembled together the Moors of that place, and comforted them much with his speeches, and promised that he would favor them greatly and not oppress them, and bade them till their fields and tend their flocks securely, saying that he would take only a tenth of the fruit thereof, as their law directed. And he placed a Moor there named Yucef, to be his Almoxarife, that is to say, his Receiver. And he gave orders that all Moors who would come and dwell therein might come securely, and they also who would bring food thither for sale, and other merchandize. So much food and much merchandize were brought there from all parts, and that suburb became like a city, and there was plenty therein. Chr. del Cid. cap. 172. 173. Chr. Gen. ff. 257.

VIII. Now when the Cid Ruydiez had gotten possession of the suburbs, he cut off from Valencia both the ingress and the egress, and they of the town were greatly straightened, and knew not what they should do, and they repented them that they had not listened to what the King of Zaragoza sent to counsel them, for they had none to help them; and the Almoravides were in the like straight, for they had none to look to, and the pay which they were wont to receive failed, both to them and to the other knights. All this time Abeniaf secretly continued his love with the Cid, for he had not departed from the promise which he had made him to send away the Almoravides, and put himself under his protection. And they took counsel together in this distress, both the Almoravides and the men of the town, how they might obtain the love of the Cid, in whatever manner they could, so that they might remain in peace in the city till they had sent to

How they of Valencia sent away the Almoravides, and made peace with the Cid.

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BOOK VI.

the Miramamolin beyond sea, and received his commands; and they sent to the Cid to say this. But he made answer that he would make no treaty with them till they had sent away the Almoravides. And they of the town told the Almoravides what the Cid had said, and these Africans were well pleased, being full weary of that place, and said that they would go their way, and that it would be the happiest day of their lives, that, wherein they should depart. So they made their covenant that the Almoravides should be placed in safety, and that they should pay the Cid for all the corn which was in his granaries at the time when King Yahia was slain. And moreover the thousand *maravedis* per week which they were wont to pay him should be paid for the whole time which they had been in arms, and also from that time forth. And that the suburb which he had won should be his; and that his host should remain in Juballa so long as they continued in that land. And upon this they made their writings, and confirmed them. And the Almoravides departed from Valencia, and horsemen were sent with them, who conducted them in safety, and the Moors of Valencia were left in peace.

Chr. del Cid. cap. 173. Chr. Gen. ff. 258.

How Juballa became a great town.

IX. Then the Cid went with all his host to Juballa, leaving none but such as were to collect his rents with his Almoxarife. And Abeniaf cast about how he might pay the Cid for the corn, and also what else was to be given him. And he made terms with those who held the Castles round about Valencia, that they should pay him the tenth of all their fruits and of all their other rents. Now this was the season for gathering in the fruit, and he appointed men in every place who should look to it, and see it valued, and receive the tenth; a Moor and a Christian did he appoint in every place, who were to receive this, and to gather the corn also into the granaries: and this was done after such manner that the Cid had his tribute well paid. At this time came tidings to Valencia, that the Almoravides were coming again with a great power, and the Cid devised how he might

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prevent their coming, or if they came how he might fight against them. And he sent to tell Abeniaf to forbid them from coming, for if they should enter the town he could not be Lord thereof, which it was better he should be, and the Cid would protect him against all his enemies. Well was Abeniaf pleased at this; and he held a talk with the Alcayde of Xativa, and with him who held the Castle of Carchayra; and they agreed to be of one voice. And they came to Valencia, and the Cid came to his suburb; and they confirmed love with him in great secrecy. But he who had the Castle of Algezira would not be in this covenant with them, and the Cid sent parties into his lands, and did him much evil; and the Alcayde of Juballa went against him, and cut down all his corn and brought it to Juballa, which the Cid had made a great town with a church and with towers, and it was a goodly place; and there he had his corn and his other things, and his rents were all brought thither, and it abounded with all things; and men held it for a great marvel that in so short time he had made so great a town, which was so rich and so plentiful. And the Cid thought to have Valencia if the Almoravides did not come, and for this reason did all that he could to prevent their coming.

Chr. del Cid. cap. 174. Chr. Gen. ff. 258.

X. At this time Abenrazin the Lord of Albarrazin, covenanted with the King of Aragon that the King should help him to win Valencia, and he would give him great treasures; and he gave him in pledge a Castle which is called Toalba. And in this which he did he gained nothing, but he lost the Castle. Now this Abenrazin had made covenant with the Cid, so that they were friends, and the Cid had never done hurt in his lands. And when he knew this that he had done with the King of Aragon, he held himself to have been deceived and dealt falsely with; howbeit he dissembled this, and let none of his company wit, till they had gathered in all the corn from about Algezira de Xucar, and carried it to Juballa. When this was done, he bade his men make ready, and he told them not whither they were

How the Cid made war upon Albarrazin.

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BOOK VI.

to go, and he set forward at night toward Albarrazin, and came to the Fountain. Now that land was in peace, and the dwellers thereof kept neither watch nor ward; and his foragers slew many, and made many prisoners, and drove great flocks and herds, sheep and kine, and brood mares, and prisoners all together, and they carried away all the corn; and they sent all the spoil to Juballa, and it was so great that Valencia and Juballa and all their dependencies were rich with cattle and with other things. While the Cid lay before Albarrazin, as he one day rode forth with five of his knights to disport himself, there came twelve knights out of the town, thinking to slay him or take him. And he pricked forward against them, and encountered them so bravely that he slew twain, and other twain he overthrew, so that they were taken, and the rest were put to flight: but he remained with a wound in his throat from the push of a spear, and they thought he would have died of that wound; and it was three weeks before it was healed.

Chr. del Cid. cap. 175. Chr. Gen. ff. 259.

How Abeniaf sent for the Cid.

XI. Now came true tidings to Valencia that the host of the Almoravides were coming, and that they were now at Lorca, and the son in law of the Miramamolin at their head, for he himself could not come, by reason that he ailed. They of Valencia took courage at these tidings, and waxed insolent, and began to devise how they should take vengeance upon Abeniaf, and upon all those who had oppressed them. And Abeniaf was in great trouble at this which was said openly concerning him, and he sent privily to the Cid, telling him to come as soon as might be. The Cid was then before Albarrazin, doing all the evil that he could, and he brake up his camp, and came with his host to Juballa; and Abeniaf and the Alcaydes of Xativa and Carchayra came unto him, and they renewed their covenant to stand by each other, and be of one voice. And they took counsel and made a letter for the leader of the army of the Almoravides, wherein they told him that the Cid had made a treaty with the King of Aragon, whereby the King bound

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himself to help him against them; and they bade him beware how he came towards Valencia, unless he chose to do battle with eight thousand Christian horsemen, covered with iron, and the best warriors in the world. This did they, thinking that he would be dismayed and turn back: but the Moor did not cease to advance, notwithstanding this letter.

Chr. del Cid. cap. 176. Chr. Gen. ff. 259.

XII. There was a garden nigh unto Valencia, which had belonged to Abenalhazis, and the Cid asked Abeniaf to give it him, that he might take his pleasure there, when he was disposed to solace himself. This he did cunningly, that when the Almoravides heard how this garden had been given him, which was so nigh unto the city, they should ween that the men of Valencia had given it, and that they were better pleased with his company than with theirs. Abeniaf granted it. And the Cid was wary, and would not enter it till a gateway had been opened into the garden, for the entrance was through narrow streets, and the Cid would not trust himself in those strait places: so Abeniaf ordered the gate to be made, and told the Cid that he would be his host on a day appointed. And Abeniaf bedecked the gate of this garden full richly, and spread costly carpets, and ordered the way to be strewn with rushes, and made a great feast, and expected him all the day, but he did not come. And when it was night he sent to say that he was sick, and he could not come: and he prayed him to hold him excused. This he did to see whether they of Valencia would murmur against him. And the sons of Aboegib and all the people murmured greatly, and would fain in their hearts have risen against Abeniaf; but they durst not because of the Cid, with whom they would not fall out, least he should lay waste all that was without the walls. And they looked daily for the Almoravides, and one day they said, Lo! now they are coming: and on the morrow they said, They are coming not. And in this manner some days past on. And the murmur which there had been concerning the gar-

How the Cid asked Abeniaf to give him a garden.

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BOOK VI.

den died away; and then the Cid entered it, and took possession of the whole suburb of Alcudia round about it: and this he did peaceably, for the Moors and Christians dwelt there together.

Chr. del Cid. cap. 177. 178. Chr. Gen. ff. 259.

How they of Valencia took courage because of the approach of the Almoravides.

XIII. Now came true tidings that the host of the Almoravides, which was at Lorca, was coming on through Murcia, and that the tarriance which they had made had been by reason of their Captain, who had fallen sick, but he was now healed, and they were advancing fast. And the sons of Aboegib and great part of the people rejoiced in these tidings, and took heart: and Abeniaf was in great fear, and he began to excuse himself to the men of the town, and said unto them to pacify them, that they did him wrong to complain of him for the garden which the Cid had asked of him, inasmuch as he had only given it him to disport himself therein for some days and take his pleasure, and that he would make him leave it again whenever it should please them. Moreover he said, that seeing they were displeased with what he had done, he would take no farther trouble upon him; but would send to break off his covenant with the Cid, and send to bid him look out for others to collect his payments, for he would have the charge no longer. This he said in his cunning, thinking that he should pacify them; but they understood his heart, and they cried aloud against him that they would not stand to his covenant, nor by his counsel, but that the sons of Aboegib should counsel them, and whatsoever they should think good, that would they do. And they gave order to fasten the gates of the town, and to keep watch upon the towers and walls. When Abeniaf saw this he ceased to do as he had been wont, for fear of the people and of the sons of Aboegib, and took unto himself a greater company to be his guard. And the war was renewed between the Cid and the people of Valencia.

Chr. del Cid. cap. 178. 179. Chr. Gen. ff. 260.

XIV. Now came true tidings that the host of the Almoravides was nigh unto Xativa; and the people of Valencia

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Of the great rain and wind which caused the Almoravides to turn back.

were glad and rejoiced, for they thought that they were now delivered from their great misery, and from the oppression of the Cid. And when he heard these tidings he left the garden and went to the place where his host was encamped, which was called Xarosa, and remained there in his tents, and he was at a stand what he should do, whether to abide the coming of the Almoravides, or to depart; howbeit he resolved to abide and see what would befall. And he gave order to break down the bridges and open the sluices, that the plain might be flooded, so that they could only come by one way, which was a narrow pass. Tidings now came that the host of the Almoravides was at Algezira de Xucar, and the joy of the people of Valencia increased, and they went upon the walls and upon the towers to see them come. And when night came they remained still upon the walls, for it was dark, and they saw the great fires of the camp of the Almoravides, which they had pitched near unto a place called Bacer; and they began to pray unto God; beseeching him to give them good speed against the Christians, and they resolved as soon as the Almoravides were engaged in battle with the Cid, that they would issue forth and plunder his tents. But our Lord Jesus Christ was not pleased that it should be so, and he ordered it after another guise; for he sent such a rain that night, with such a wind and flood as no man living remembered, and when it was day the people of Valencia looked from the wall to see the banners of the Almoravides and the place where they had encamped, and behold they could see nothing: and they were full sorrowful, and knew not what they should do, and they remained in such state as a woman in her time of childing, till the hour of tierce, and then came tidings that the Almoravides had turned back, and would not come unto Valencia. For the rains and floods had dismayed them, and they thought the waters would have swept them away, and that the hand of God was against them, and therefore they turned back. And when the people of Valencia heard this

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BOOK VI.

they held themselves for dead men, and they wandered about the streets like drunkards, so that a man knew not his neighbor, and they smeared their faces with black like unto pitch, and they lost all thought like one who falls into the waves of the sea. And then the Christians drew nigh unto the walls, crying out unto the Moors with a loud voice like thunder, calling them false traitors and renegadoes, and saying, Give up the town to the Cid Ruydiez, for ye cannot escape from him. And the Moors were silent, and made no reply because of their great misery.

Chr. del Cid. cap. 179. 180. Chr. Gen. ff. 260.

Of the great price of food in Valencia, and how the suburbs were destroyed.

XV. Then Abenalfarax, a Moor of Valencia, he who wrote this history in Arabic, took account of the food which was in the city, to see how long it could hold out. And he says that the *cafiz* of wheat was valued at eleven *maravedis*, and the *cafiz* of barley at seven *maravedis*, and that of pulse or other grain at six; and the *arroba* of honey at fifteen *dineros;* and the *arroba* of carobs[1] the third of a *maravedi*, and the *arroba* of onions two thirds of a *maravedi*, and the *arroba* of cheese two *maravedis* and a half, and the measure of oil which the Moors call *maron*, a *maravedi*, and the *quintal* of figs five *maravedis*, and the pound of mutton six *dineros* of silver, and the pound of beef four. These *maravedis* were silver ones, for no other money was current among them. The Moors who dwelt in the suburbs carried all the best of their goods into the city, and the rest they buried. And when the Cid was certain that the Almoravides were not coming, he returned again to lodge in the garden, and gave order to spoil the suburbs, save that of Alcudia, because the inhabitants of that had received him without resistance: and the Moors fled into the city with their wives and children. And when the Christians began to plunder the suburbs they of the town came out and plundered also

[1] *Alcarchofas* — artichokes, the *Chronica del Cid* has it; this cannot have been a common article of food. The *Chronica General* substitutes the right word.

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those houses which were nearest unto the walls, so that every thing was carried away and nothing but the timbers left: and then the Christians took that to build them lodgments in the camp; and when the Moors saw this they came out, and carried away what timber they could into the city. And the Christians pulled down all the houses, save only such as could be defended with arrows, and these which they dared not pull down they set fire to by night. And when all the houses had been levelled they began to dig in the foundations, and they found great wealth there, and store of garments, and hoards of wheat; and when the Cid saw this he ordered them to dig every where, so that nothing might be lost. And when all had been dug up the Cid drew nearer to the city, and girt it round about, and there was fighting every day at the barriers, for the Moors came out and fought hand to hand, and many a sword-stroke was given and many a push with the spear. While the Moors were thus beleagered came letters from the Captain of the Almoravides, saying that he had not turned back to Algezira de Xucar for fear, nor for cowardice, neither as one who fled, but for lack of food, and also by reason of the waters; and that it was his set purpose at all events to succor them and deliver them from the oppression which they endured, and he was preparing to do this with all diligence. And he bade them take courage, and maintain the city. And when the Moors of Valencia heard these letters they took heart, and joined with the sons of Aboegib, and their resolve was that they would be firm and maintain the city. And they said that Abeniaf had made the Almoravides retreat, because he had told them that there was discord in the town. And Abeniaf kept great watch, having a great guard to secure him, least the people should attempt aught against him. And the price of all things in Valencia was doubled.

Chr. del Cid. cap. 180. 181. Chr. Gen. ff. 261.

XVI. Then the Cid drew nearer to the walls, so that no man could either enter in or issue out, but whosoever at-

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BOOK VI.

tempted it was either slain or taken. And he gave orders to till all the lands which lay round about Alcudia, for this was now become a great place, even like a city, and the Moors who dwelt there were safe; and tents and shops were made there for all kinds of merchandize, and merchants came there safely from all parts to buy and to sell, so that they who dwelt there were greatly enriched. And justice was administered to all full righteously, so that there was none who could complain of the Cid nor of his Almoxarife, nor of any of his people; and the Moors were judged by their own law, and were not vexed, and he took from them only a tenth. Now came true tidings from Denia that the Almoravides had returned into their own country, and that there was no hope of succor at their hands. And when they of Valencia heard this they were greatly troubled. And they who held the Castles round about came humbly to the Cid, to place their love upon him, and besought him that he would accept tribute from them, and have them under his protection; and he gave orders that they might travel the roads in peace: and in this manner his rents increased, so that he had plenty to give. And he sent to them who held the Castles, bidding them provide him with cross-bow men, and foot soldiers, to fight against the city; and there was none who dared disobey his bidding, and they sent him cross-bow men and foot-men in great numbers, with their arms and provisions. Thus was Valencia left desolate, and forsaken by all the Moorish people; and it was attacked every day, and none could enter in, neither could any come out; and they were sore distressed, and the waves of death compassed them round about.

How the Almoravides returned into their own country.

Chr. del Cid. cap. 182. Chr. Gen. ff. 261.

Of the lamentation which was made for Valencia.

XVII. Then was there a Moor in the city who was a learned man and a wise, and he went upon the highest tower, and made a lamentation, and the words with which he lamented he put in writing, and it was rendered afterwards from the Arabic into the Castilian tongue, and the lamentation which he made was this:

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Valencia! Valencia! trouble is come upon thee, and thou art in the hour of death; and if peradventure thou shouldst escape, it will be a wonder to all that shall behold thee.

But if ever God hath shown mercy to any place, let him be pleased to show mercy unto thee; for thy name was joy, and all Moors delighted in thee and took their pleasure in thee.

And if it should please God utterly to destroy thee now, it will be for thy great sins, and for the great presumption which thou hadst in thy pride.

The four corner stones whereon thou art founded would meet together and lament for thee, if they could!

Thy strong wall which is founded upon these four stones trembles, and is about to fall, and hath lost all its strength.

Thy lofty and fair towers, which were seen from far, and rejoiced the hearts of the people, . . little by little they are falling.

Thy white battlements which glittered afar off, have lost their truth, with which they shone like the sunbeams.

Thy noble river Guadalaver, with all the other waters with which thou hast been served so well, have left their channel, and now they run where they should not.

Thy water courses, which were so clear and of such great profit to so many, for lack of cleansing are choked with mud.

Thy pleasant gardens which were round about thee; . . the ravenous wolf hath gnawn at the roots, and the trees can yield thee no fruit.

Thy goodly fields, with so many and such fair flowers, wherein thy people were wont to take their pastime, are all dried up.

Thy noble harbor, which was so great honor to thee, is deprived of all the nobleness which was wont to come into it for thy sake.

The fire hath laid waste the lands of which thou wert

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BOOK VI.

called the Mistress, and the great smoke thereof reacheth thee.

There is no medicine for thy sore infirmity, and the physicians despair of healing thee.

Valencia! Valencia! from a broken heart have I uttered all these things which I have said of thee.

And this grief would I keep unto myself, that none should know it, if it were not needful that it should be known to all.[1]

Chr. Gen. ff. 222.

How they of Valencia put their trust again in Abeniaf.

XVIII. Now all the trouble and distress which the men of Valencia endured, pleased Abeniaf well, because they had forsaken him, and followed the sons of Aboegib; and he said that it did not behove a man to give advice unto those who would not listen to it, and that if the people had hearkened to him, they would not have been brought to this misery; and what evil they endured was because of the sons of Aboegib, who lacked wit to be well with any one, or to do any thing. These things Abeniaf said daily to all who came to visit him; so that the people great as well as little began to talk thereof, saying that Abeniaf spake truly. And the Christians fought against them every day, and prest them close, and the price of food increased daily: and they withdrew themselves from the love of the sons of Aboegib, and thought that they had been ill advised to follow their counsel, and that because of them all this evil was come upon them, and they held them for fools. And the people

[1] The *Chronica del Cid* contains only four verses of this lamentation; . . which is I think, beyond a doubt, Arabic. In the *Chronica General*, which gives the whole, a long gloss follows allegorizing away all its beauty and all its passion; in which one of the corner stones is made the King, a second his son, a third the King of Zaragoza, and so on, for more than two pages, in the same insipid style.

Berganza, in a sneer at the *Chronica General*, praises the Chronicler of the Cid for not having inserted this curious poem. '*El Recopilador de la Coronica del Cid no fue tan aficionado a llenar su historia de successos celebrados por poetas.*'

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cried out upon Abeniaf that he should forgive them for having forsaken him, and that he should protect them, and devise means for their deliverance from this great trouble. And Abeniaf said that he would have nothing to do with them more than as one of them; for if they were in trouble, so was he: and what they stood in fear of, that did he fear also; and that he could not give counsel to men who were divided among themselves; and he said unto them that they must agree among themselves, and be all of one mind to do one of these two things; . . either to forsake the sons of Aboegib and their counsel, or to stand by it. And when he should see that they no longer opposed him with their evil counsels, and the bad way in which they were going on, that he would then take counsel for them in such guise that they should be at peace; for they knew how they had sped so long as they let him direct them, and he trusted in God so to speed as that they should have no war with the Cid, neither with any other. And they made answer with one accord, that they would trust in him, and obey him, and do all which he should command, for it had alway been well with them when they followed his adviee. Chr. del Cid. cap. 183. Chr. Gen. ff. 263.

XIX. Then the men of Valencia made Abeniaf their Adelantado, and promised to abide by his counsel; howbeit this could not lightly be done, for many of the people held with the others. And when Abeniaf saw that they would have him for their chief, he said that they should make a writing, and the chief persons of the town confirm it with their names; and the people accorded that it should be so, and it was done accordingly. Then he made offers to the Cid that they should pay him tribute, and took counsel with him how to put the sons of Aboegib, and those who held with them, out of the town; and their counsel was, that the Cid should draw nigh to the walls, and speak unto the men of the town, saying, that so long as they followed after the ways of the sons of Aboegib, he would never grant them

How Abeniaf took the sons of Aboegib and delivered them to the Cid.

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BOOK VI.

his love; and that all the evil which he did unto them was because of them, and because they were guided by them and by their evil counsel. And if they desired to speed well they should send away the sons of Aboegib, and take Abeniaf to be their chief, and give ear unto him. And the Cid came nigh unto the walls and said these things, and moreover that he had great ruth for them, for he loved them well; and if they would do according to his words he would help them and protect them, as he had been wont to do in the days of King Yahia; and he bade them look well to what they were doing, and not suffer themselves to be brought to destruction. And Abeniaf also said these things to those of his household and to all those who talked with him, and asked of them why they would let themselves be brought to destruction by the counsel of foolish men and unwise. And this he said so often that they thought it was truth, and they besought him that as he was their Adelantado, now he would devise means for their deliverance, and how they might live in peace; and he made answer that they were not to think he had forgotten this, for he had labored greatly with the Cid to obtain his love for them, but the Cid had sworn that they should never have his love till they had put the sons of Aboegib out of the town; when they had done that, he would do whatsoever they should think good, but till they had done it there should be no covenant between him and them. But when the men of the town heard this they murmured greatly and said that he demanded a hard thing, and that it were better they should all die than do this; and they talked concerning this matter three days, being in doubt what they should do. And when Abeniaf saw that the people were thus at a stand, he took counsel privily with the Cid, and with the knights, and the good men who were on his side, how he might take them. And one of the chief persons of Abeniaf's household went out with a great company of horse and foot to seize the sons of Aboegib; and they when they knew this, took shelter in the house of an

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Alfaqui, that is to say, one learned in the law, who was held in much honor by the Moors; and in this house, which was surrounded with an embattled wall, they thought with the little company that they had with them, to defend themselves, till the cry could go forth through the city, and their friends come to their succor. And they who went to take them set fire to the outer gates, and many of the baser sort gathered together to see what the stir was. And they ascended the roof and threw down tiles upon the assailants till they made them take shelter under the eaves, and then the house was forced, and they plundered all that they could find, and laid hands on the sons of Aboegib and carried them to prison. All this was done before the cry could go forth through the town; and all the kinsmen of the sons of Aboegib were taken also: they were kept that day in prison, and when it was night they were taken to the Cid, to his lodging in Alcudia, and delivered into his hands.

Chr. del Cid. cap. 184. 185. Chr. Gen. ff. 264.

How Abeniaf went out to meet the Cid, and how he would not keep the terms which were made.

XX. On the morrow there was a great stir among the men of the town, and they were greatly troubled at this foul thing which Abeniaf had done. But Abeniaf thinking that he should now have his desire, and that all was done, took horse and rode forth with all his company to the Bridge-end, to see Ruydiez the Cid. And the Bishop, as he was called, of Albarrazin, came to meet him with a great company of knights, being the chiefs of the company of the Cid, and they did great honor unto him, thinking that he would give them something. And they brought him to the lodging of the Cid, which was in the Garden of the New Town; and the Cid came out to meet him at the garden gate, and embraced him, and made much of him. And the first thing which he said, was, to ask him why he had not put on kingly garments, for King he was: and he bade him take off the coif which he wore, for it was not what beseemed him now, and made semblance as if he would have held his stirrups. And they stood talking awhile. Now the Cid thought that Abeniaf would not come to him with empty hands, and

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BOOK VI.

looked that he should give him of the treasures and jewels that he had taken from King Yahia whom he had slain; but when he saw that he brought nothing, then began the Cid to talk of terms, and said unto him that if he desired to have his love, and that there should be peace between them, he must divide with him the rents of the town, as well what was collected within as without, and that he would have his own Almoxarife to see to this and collect his share. And Abeniaf made answer that it should be so. And the Cid demanded of him his son as hostage, that he might keep him in Juballa, for otherwise he said he could not be secure. And Abeniaf agreed to this also; so they parted for that day, having appointed that they should meet on the morrow, and confirm this covenant by writings so that it should be good. Then Abeniaf returned into the city, full sorrowful and taking great thought; and then he saw the foolishness that he had done in sending away the Almoravides out of the land, and in putting his trust in men of another law. And on the morrow the Cid sent for him that he should come out and confirm the covenant; but Abeniaf sent him word that he would not give him his son, even though he knew he should lose his head for refusing. And the Cid sent him a letter with great threats, saying, that since he had thus deceived him, there should never more be love between them, nor would he ever believe aught which he should say. And then the hatred between them waxed very great. And the Cid sent unto that Moor who had taken the sons of Aboegib and bade him leave the town, and go unto the Castle which was called Alcala; and he obeyed and went thither, for he dared not do otherwise than as the Cid commanded. And he did great honors to the sons of Aboegib and to their kinsmen, and gave orders that they should be provided with all things which they needed, and gave them garments, and promised that he would be their great friend. At this time three good men of Valencia died, who were the most honorable of the town and of the most discretion, and Abeniaf was left as Chief, for there was none to gainsay him.

Chr. del Cid. cap. 86.

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Of the pride and tyranny of Abeniaf; and how the price of food waxed more and more.

XXI. And the Cid made war afresh upon the city as cruelly as he could, and the price of bread was now three times as great as it had been at the beginning; the load of wheat was worth an hundred *maravedis* of silver, and the pound of flesh was a *maravedi*. And the Cid drew nigh unto the walls, so as to fight hand to hand with the townsmen. And Abeniaf waxed proud and despised the people, and when any went to make complaint before him, and ask justice at his hands, he dishonored them, and they were evil entreated by him. And he was like a King, retired apart, and trobadors and gleemen and masters disported before him which could do the best, and he took his pleasure. And they of the town were in great misery, from the Christians who warred upon them from without, and the famine whereof they died within. Moreover Abeniaf oppressed them greatly, and he took unto himself all the goods of those who died, and he made all persons equal, the good and the bad, and took from all all that he could; and those who gave him nothing he ordered to be tormented with stripes, and cast into rigorous prisons, till he could get something from them. And he had no respect neither for kinsman nor friend. There was but one measure for all, and men cared nothing now for their possessions, so that the sellers were many and the buyers none. And with all these miseries the price of food became exceeding great, for the *cafiz* of wheat was priced at ninety *maravedis*, and that of barley at eighty, and that of painick[1] eighty and five, and that of all pulse sixty, and the *arroba* of figs seven, and of honey twenty, and of cheese eighteen, and of carobs sixteen, and of onions twelve, and the measure of oil twenty: flesh there was none, neither of beast nor of any thing else; but if a beast died,[2] the pound was worth three

[1] *Panizo* . . . this is Minsheu's interpretation, who says it is a grain resembling millet.

[2] *i. e.* horse, mule, or ass.

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BOOK VI.

Chr.delCid. cap. 186. Chr. Gen. ff. 265.

maravedis. And they were so weak with hunger that the Christians came to the walls and threw stones in with the hand, and there was none who had strength to drive them back.

Of the famine which there was in Valencia.

XXII. And the Cid having it at heart to take the town, let make an engine, and placed it at one of the gates, and it did great hurt both to the walls and within the town; and the Moors made other engines, with the which they brake that of the Cid. And the Cid in his anger let make three engines, and placed them at the three gates of the town, and they did marvellous great hurt. And food waxed dearer every day, till at last dear nor cheap it was not to be had, and there was a great mortality for famine; and they eat dogs and cats and mice. And they opened the vaults and privies and sewers[1] of the town, and took out the stones of the grapes which they had eaten, and washed them, and ate them. And they who had horses fed upon them. And many men, and many women, and many children watched when the gates were open, and went out and gave themselves into the hands of the Christians, who slew some, and took others, and sold them to the Moors in Alcudia; and the price of a Moor was a loaf and a pitcher of wine: and when they gave them food and they took their fill, they died. Them that were stronger they sold to merchants who came there by sea from all parts. And the Moors of Alcudia, and of the town which

[1] Of the sewers at Valencia Miedes gives a long account, *L.* 12. *C.* 17. which fills the whole chapter. They were the work of the Romans, and were perfect two centuries ago, to the great comfort of the inhabitants. A canal from the river, after supplying the dye-houses, entered them, and swept away their filth to the sea, . . fertilizing, says Miedes, the fields through which it flowed.

This mention of privies is curious. I give the original passage because it has escaped Professor Beckmann's researches. *Abrian las camaras e privadas, e los caños de la villa, e saccavan el uruso de las uvas que comian, e lavavanlo en el agua, e comianlo. Chronica del Cid. cap.* 187.

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the Cid had made there, had plenty of all things, and as great as was their abundance, even so great was the misery of those in the town: and they spake the verse which sayeth, If I go to the right the water will destroy me, and if I go to the left the lion will kill me, and if I turn back there is the fire. Chr. del Cid. cap. 187. Chr. Gen. ff. 265.

XXIII. Now the Moors of Valencia being in this great misery, because of the siege which the Cid laid unto the town, Abeniaf bethought him that he would send a messenger to the King of Zaragoza, and beseech him to come to his succor, even as he had succored the grandson of Alimaymon, when the Lord of Denia and Tortosa came against him. And the good men of the town took counsel whether they should say in these letters, To you the King, or whether they should humble themselves before him and call him Lord; and they debated upon this for three days, and agreed that they would call him Lord, that he might have the more compassion upon them. And though Abeniaf was troubled at heart at this determination, nevertheless he said in the letter as they had appointed. And he called a Moor who spake the mixed language, and instructed him how to get out of the city by night, so that the Christians might not see him, and told him that when he had given that letter to the King of Zaragoza, the King would give him garments, and a horse, and a mule to ride on, and that he himself would show favor unto him as long as he lived. So the messenger departed with the letter. And the famine in the town waxed greater, and food was not now bought by the *cafiz*, neither by the *fanega*, but by ounces, or at most by the pound. And the pound of wheat cost a *maravedi* and a half, and that of barley a *maravedi*, and that of painick a *maravedi* and a quarter, and of pulse a *maravedi*, and of flax-seed three parts of a *maravedi*, and of cheese three *dineros*, and of honey three, and of figs one; and the *panilla* of oil was eight *dineros*, and the pound of colewort five, and the ounce of carobs three parts of a

How they sent to ask the aid of the King of Zaragoza.

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BOOK VI.

dinero, and the ounce of onions the same, and the head of garlick the same; and a pound of beast's flesh was six *maravedis*, and grape-stones were half a *dinero* the pound, and the skins of kine and of beasts five *dineros:* the *dinero* was silver, for there was no money current save silver and gold.

Chr. del Cid. cap. 188. Chr. Gen. ff. 266.

Of the answer of the King of Zaragoza, and of the search which Abeniaf made for food.

XXIV. When the King of Zaragoza saw the letter which Abeniaf and the men of Valencia had sent him, he gave no heed to it, neither cared he for the messenger, neither did he give him a draught of water for his reward. And the messenger waited for his answer from day to day for three weeks, and he dared not depart without it for fear lest Abeniaf should slay him; and he thought also that some of the King's people would come out after him, and slay him upon the way: and he was urgent for his answer, and began at last to cry aloud at the gate of the King's house, so that the King asked of what that messenger was making his complaint. Then they told the King that he wanted his answer that he might be gone. And the King wrote an answer and said, that this aid which they besought of him he could not give till he had sent to ask help of King Don Alfonso of Castille, for he could not else venture to do battle with the Cid. And he exhorted them to defend themselves the best they could, while he procured horsemen from King Don Alfonso to help them, and that they should from time to time send him word how they went on. So the messenger returned in great sorrow, that he had sped no better, and that nothing had been given him as Abeniaf had promised: and all this which the King of Zaragoza said was only delay, and meant nothing. And the famine now waxed so great that there was no food to sell, and many died of hunger. And many for great misery went out to the Christians, recking not whether they should be made captive, or slain, for they thought it better to be slain than to perish for lack of food. And Abeniaf searched all the houses in the town for food, and where he found any store,

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he left only what would suffice for a fortnight, and took the rest, saying that in that time the King of Zaragoza would come and relieve them, for that he only tarried to collect great store of food, that he might bring it with him. This he said to keep the people quiet, and to encourage them. And of the food which he carried away, he took the most part for himself and for his guards, and the rest he ordered to be sold in such manner, that none should buy more than would suffice him for the day. And what he took he did not pay for, and when the people demanded payment, he put them off till another day; and he bade them not complain, for they would be relieved from this misery, and then he would pay them well. And they who had any food left buried it for fear, and for this reason there was none to be bought, neither dear nor cheap. And they who had nothing else, ate herbs, and leather, and electuaries from the apothecaries,[1] which they bought at a great price, and the poor ate the dead bodies.

Chr. del Cid. cap. 188. 189. Chr. Gen. ff. 286.

XXV. Now Abeniaf had no hope of succor, save only from the King of Zaragoza, who had sent to bid him hold out; and he sent to him every night, to tell him of the great misery which there was in Valencia, and the King of Zaragoza returned for answer that King Don Alfonso had sent him a great body of horsemen with Garcia Ordoñez, and would come himself after them; and he sent in this letter another letter written with his own hand, and which was to be shown to the good men of the town privily; and he said therein, with great oaths to confirm it, that he would without fail come and deliver them, for it was a great grief to him to think what they endured, and that this was

How the King of Zaragoza sent letters to Valencia.

[1] The *Chronica General* has *especieros* in the place of *boticarios*, . . a synonyme which is worthy of notice. This early mention of apothecaries was also unknown to Beckmann, and it strengthens the conjecture of that very learned and laborious writer, that the trade originated with the Saracens, and was by them introduced into Europe. *Hist. of Inventions. English translation, Vol. 2. p.* 133.

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BOOK VI.

as great sorrow to him as theirs could be. And certain of the King's favorites wrote to Abeniaf also after the same manner, telling him that he would surely come; howbeit one of his favorites who had compassion upon the men of Valencia, sent a covert message to warn them, saying, that the King of Zaragoza would build a tower in Alcudia de Tudela;[1] the meaning of this was, that all the King said, was only to put them off. Abeniaf did not understand it, and sent to ask him what it was that he had said; but the other made him no reply. Then the King of Zaragoza sent two messengers to the Cid with jewels and rich presents, and besought him that he would not distress the men of Valencia so greatly, and also that he would let his messengers enter the town that they might speak with Abeniaf. This the Cid would not permit; howbeit they found means to send in a letter, saying, Wit ye that I send to entreat the Cid that he will not do so great evil unto you, and I give him jewels and rich presents that he may do my will in this, and I believe that he will do it. But if he should not, I will gather together a great host, and drive him out of the land. Howbeit these were but dissembling words, for the King of Zaragoza and the Cid were friends and were of one accord, that the Cid should take Valencia and give it the King, who should give him great treasures in return.

Chr. del Cid. cap. 190. 191. Chr. Gen. ff. 267.

How Abenmoxiz rose against Abeniaf, and how he was taken.

XXVI. Then the Cid began to treat with a great Moor of the town, named Abenmoxiz[2] that he should rise up against Abeniaf, and kill him or deliver him into his hands,

[1] *Que querie fazer una torre de candela en el Alcudia, . .* is what the *Chronica General* says.

[2] Aboegib, according to the *Chronica General*. The sons of Aboegib have appeared so much without any mention of the father, that it seems probable he was either dead or superannuated: had their father been living, and active enough to have taken the part which this Abenmoxiz did, he would certainly have been sent out of the town with the rest of his family.

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and that he would make him Lord over Valencia, and the country as far as Denia. And Abenmoxiz took counsel with his friends, and they advised him that he should do this; but Abeniaf knew of their counsel, and took them, and put them in prison, and gave them in charge to two of his household in whom he had great trust. And Abenmoxiz talked with his keepers, and told them all that he purposed to do, and promised them, if they would release him, to reward them greatly when he had succeeded, saying, that he undertook this with the consent and advice of the King of Zaragoza: so they were persuaded and promised to join with him. And when it was night Abenmoxiz and his friends and the two keepers agreed to seize the Alcazar, which was the place wherein they were imprisoned, and to beat the alarm, and raise a cry for the King of Zaragoza; and they thought the men of the town would join with them, and then they would go to the house of Abeniaf and lay hands on him. And they did accordingly, and beat a drum, and sent a cryer upon the tower of the Mosque to bid all the people assemble at the Alcazar. And when the people heard that drum and that cryer they were in great fear, and knew not what to think: and they assembled some to guard their own houses, other some to guard the tower, till they knew what it was. And when Abeniaf heard it, he was greatly dismayed, and he asked of all whom he found at his gates, what the uproar was, and what this thing might be. In short time all they who were on his side, both horse and foot, assembled together, and then they knew what it was; and he bade them go to the Alcazar and take Abenmoxiz, und all that held with him. Abenmoxiz this while was at the gate of the Alcazar with his little company, thinking that the whole town would join him; and behold Abeniaf's company came up and charged him; and he thought to defend himself with the few that were with him, but the most part fled, and he with four others were taken; and they led them with great shame

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BOOK VI.

to the house of Abeniaf, who sent him to prison, and gave orders to smite off the heads of the others. And Abeniaf sent to lay hands on all whom he suspected, and took from them all that they had. And he sent messengers to the King of Zaragoza to tell him what had chanced, and they took with them Abenmoxiz prisoner, and they were charged to remain at Zaragoza, and send him true tidings from thence.

Chr. del Cid. cap. 192. 193. Chr Gen. ff. 267.

How the Cid attacked the city and was put to the worst, and of the great cruelty which he committed upon the Moor.

XXVII. Now there was no food to be bought in the city, and the people were in the waves of death: and men were seen to drop and die in the streets, and the Place of the Alcazar round about the walls thereof was full of graves, and there was no grave which had fewer than ten bodies in it. As many as could fled out of the town, and delivered themselves up to the Christians to be made prisoners. The Cid thought that they who were the Chiefs within the walls, thrust out the poor and feeble, that they might be able to hold out longer; and it troubled him, for he thought to take the town by starving it, and he feared the coming of the Almoravides. Sometimes it troubled him, and at other times he seemed pleased that the Moors should come out and give themselves prisoners to his people. Now it befel that once, at such time as it seemed to please him, some of the chief men of the town came out in this manner, and counselled him that he should attack it, for they said the men at arms were few, and weak for hunger, and that he might presently win it: and the Cid took thought upon this matter, and resolved to do as they said; and he gathered together his host and advanced against the gate which is called Belfanhanes, that is to say, the Gate of the Snake, and they drew nigh unto the wall. And all the people of the town assembled, even all the force which was therein, and threw down stones from the gate and from the wall, and shot their arrows, so that neither stone nor arrow fell in vain; and the Cid and they who had advanced with him went into a bath which was near the wall, to be under cover from the arrows. And

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Abeniaf's company opened the gate and sallied out, seeing that the stones and arrows from the wall had hurt many, and made the Christians draw back; and the Cid and they who were with him remained in the bath, being shut up there, for they could not go out by the door whereat they had entered, and they broke through the wall on the other side, and the Cid escaped that way, being thus put to rout. Then he thought himself ill advised in having attacked the town, and in putting himself into a place from whence he had escaped with such great danger; and he held that the worst war which he could make upon the men of Valencia was to let them die of hunger. So he ordered proclamation to be made so loud that all the Moors upon the walls could hear, bidding all who had come out from the town to return into it, or he would burn as many as he should find; and saying also that he would slay all who came out from that time forth. Nevertheless they continued to let themselves down from the walls, and the Christians took them without his knowledge. But as many as he found he burnt alive before the walls, so that the Moors could see them; in one day he burnt eighteen, and cast others alive to the dogs, who tore them in pieces. They who could hide any sent them away by sea and by land to be sold; the most whom they sent were young men and girls, for others they would not take; and many virgins they kept for themselves. And if they knew that any who came out, had left kinsmen or friends in the town who would give any thing for them, they tortured them before the walls, or hung them from the towers of the Mosques which were without the city, and stoned them; and when they in the town saw this they gave ransom for them, that they might be permitted to dwell in Alcudia with the Moors who were in peace with the Cid. This continued for two months, till there were only four beasts left in the town, and one was a mule of Abeniaf's, and another was a horse of his son's; and the people were so wasted that there were but few who had strength to mount the wall.

Chr. del Cid. cap. 193. 194. Chr. Gen. ff. 268.

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BOOK VI.

XXVIII. The company of Abeniaf and of his kinsmen despaired now of holding out, and of the help of the King of Zaragoza, or of the Almoravides, and they desired rather to die than endure this misery. And the good men of the city, as many as were left, went to an Alfaqui, who was a good man, and one who was held in great esteem, and besought him to give them counsel, for he saw their great distress, and how they were out of all hope of succor; and they besought him that he would go to Abeniaf, and know of him what he thought to do, or what hope he had, that he let them all perish thus. The Alfaqui gave ear to them, and said that if they would all hold together, and be of one heart, and show great anger at having been brought to this misery, he would do all he could to relieve them; and they promised to do whatever he should advise. Now Abeniaf knew of the talk which the good men of the town had had with the Alfaqui, and understood that it was because of the great misery which they endured; and he thought in his heart that he would humble himself, and do whatever his people should think good. And the Alfaqui thought that happy man was his dole now that the people had committed themselves to his guidage, and he went to Abeniaf and communed with him, and their accord was to give up all hope of succor. And Abeniaf put himself in the hands of the Alfaqui, that he should go between him and the Cid and the people of Valencia, and make the best terms for them that he could, seeing that they could no longer hold out, and maintain the town.

How the people went to an Alfaqui, and it was accorded that he should go between them and the Cid.

Chr. del Cid. cap. 194. 195. Chr. Gen. ff. 269.

XXIX. Here the history relates that at this time Martin Pelaez the Asturian came with a convoy of laden beasts, carrying provisions to the host of the Cid; and as he past near the town the Moors sallied out in great numbers against him; but he, though he had few with him, defended the convoy right well, and did great hurt to the Moors, slaying many of them, and drove them into the town. This Martin Pelaez who is here spoken of, did the Cid make a right good

How the Cid made Martin Pelaez of a coward a good knight.

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knight, of a coward, as ye shall hear. When the Cid first began to lay siege to the city of Valencia, this Martin Pelaez came unto him; he was a knight, a native of Santillana in Asturias, a hidalgo, great of body and strong of limb, a well made man and of goodly semblance, but withal a right coward at heart, which he had shown in many places when he was among feats of arms. And the Cid was sorry when he came unto him, though he would not let him perceive this; for he knew he was not fit to be of his company. Howbeit he thought that since he was come he would make him brave whether he would or not. And when the Cid began to war upon the town, and sent parties against it twice and thrice a day, as ye have heard, for the Cid was alway upon the alert, there was fighting and tourneying every day. One day it fell out that the Cid and his kinsmen and friends and vassals were engaged in a great encounter, and this Martin Pelaez was well armed; and when he saw that the Moors and the Christians were at it, he fled and betook himself to his lodging, and there hid himself till the Cid returned to dinner. And the Cid saw what Martin Pelaez did, and when he had conquered the Moors he returned to his lodging to dinner. Now it was the custom of the Cid to eat at a high table, seated on his bench, at the head. And Don Alvar Fañez, and Pero Bermudez, and other precious knights, ate in another part, at high tables, full honorably, and none other knights whatsoever dared take their seats with them, unless they were such as deserved to be there; and the others who were not so approved in arms ate upon *estrados*, at tables with cushions.[1] This was the order in

[1] *Comian en estrados, e en mesas de cabeçales. Chronica General.* The others are said to eat at *mesas altas*. It should seem therefore, if I have not mistaken the meaning of the words, that the common and least honorable mode of eating was after the Roman fashion. The Welsh Kings had their *Pedifer*, whose office it was to chafe their feet while they were at their meals;.. they probably retained the Roman fashion also. By whom were chairs introduced into common use? Our

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BOOK VI.

the house of the Cid, and every one knew the place where he was to sit at meat, and every one strove all he could to gain the honor of sitting to eat at the table of Don Alvar Fañez and his companions, by strenuously behaving himself in all feats of arms; and thus the honor of the Cid was advanced. This Martin Pelaez, thinking that none had seen his badness, washed his hands in turn with the other knights, and would have taken his place among them. And the Cid went unto him, and took him by the hand and said, You are not such a one as deserves to sit with these, for they are worth more than you or than me; but I will have you with me: and he seated him with himself at table. And he, for lack of understanding, thought that the Cid did this to honor him above all the others. On the morrow the Cid and his company rode towards Valencia, and the Moors came out to the tourney; and Martin Pelaez went out well armed, and was among the foremost who charged the Moors, and when he was in among them he turned the reins, and went back to his lodging; and the Cid took heed to all that he did, and saw that though he had done badly he had done better than the first day. And when the Cid had driven the Moors into the town he returned to his lodging, and as he sate down to meat he took this Martin Pelaez by the hand, and seated him with himself, and bade him eat with him in the same dish, for he had deserved more that day than he had the first. And the knight gave heed to that saying, and

Cowper has given the rise and progress of seat-making, from the joint-stool to the sofa; the subject still remains to be investigated by antiquarians. Sitting on the ground is the more natural and more convenient custom: ... the Portugueze women of the lower ranks, who still retain it, say it keeps the feet warm. High seats may have been preferred in cold countries because it is desirable to expose the feet to the fire, and skreen the face from it; by a drunken people like the Northern conquerors, because it was convenient at their beastly banquets that a guest should fall under the table rather than on his neighbor's lap; or by a dirty people, like our ancestors, who suffered filth to accumulate upon the floors.

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was abashed; howbeit he did as the Cid commanded him: and after he had dined he went to his lodging and began to think upon what the Cid had said unto him, and perceived that he had seen all the baseness which he had done; and then he understood that for this cause he would not let him sit at board with the other knights who were precious in arms, but had seated him with himself, more to affront him than to do him honor, for there were other knights there better than he, and he did not show them that honor. Then resolved he in his heart to do better than he had done heretofore. Another day the Cid and his company and Martin Pelaez rode toward Valencia, and the Moors came out to the tourney full resolutely, and Martin Pelaez was among the first, and charged them right boldly; and he smote down and slew presently a good knight, and he lost there all the bad fear which he had had, and was that day one of the best knights there: and as long as the tourney lasted there he remained, smiting and slaying and overthrowing the Moors, till they were driven within the gates, in such manner that the Moors marvelled at him, and asked where that Devil came from, for they had never seen him before. And the Cid was in a place where he could see all that was going on, and he gave good heed to him, and had great pleasure in beholding him, to see how well he had forgotten the great fear which he was wont to have. And when the Moors were shut up within the town, the Cid and all his people returned to their lodging, and Martin Pelaez full leisurely and quietly went to his lodging also, like a good knight. And when it was the hour of eating the Cid waited for Martin Pelaez, and when he came, and they had washed, the Cid took him by the hand and said, My friend, you are not such a one as deserves to sit with me from henceforth, but sit you here with Don Alvar Fañez, and with these other good knights, for the good feats which you have done this day, have made you a companion for them; and from that day forward he was placed in the company of the

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BOOK VI.

good. And the history saith that from that day forward this knight Martin Pelaez was a right good one, and a right valiant, and a right precious, in all places where he chanced among feats of arms, and he lived alway with the Cid, and served him right well and truly. And the history saith, that after the Cid had won the city of Valencia, on the day when they conquered and discomfited the King of Seville, this Martin Pelaez was so good a one, that setting aside the body of the Cid himself, there was no such good knight there, nor one who bore such part, as well in the battle as in the pursuit. And so great was the mortality which he made among the Moors that day, that when he returned from the business the sleeves of his mail were clotted with blood, up to the elbow; insomuch that for what he did that day, his name is written in this history, that it may never die. And when the Cid saw him come in that guise, he did him great honor, such as he never had done to any knight before that day, and from thenceforward gave him a place in all his actions, and in all his secrets, and he was his great friend. In this knight Martin Pelaez was fulfilled the example which saith, that he who betaketh himself to a good tree, hath good shade, and he who serves a good Lord winneth good guerdon; for by reason of the good service which he did the Cid, he came to such good state that he was spoken of as ye have heard: for the Cid knew how to make a good knight as a good groom knows how to make a good horse. The history now leaves to speak of him, and returns to the accord of the Alfaqui and Abeniaf, which they propounded unto the Cid.

Chr. del Cid. cap. 196—9. Chr. Gen. ff. 269.

How the city was to be yielded up, if succor did not come within fifteen days.

XXX. This Alfaqui sent his messengers to an Almoxarife of the Cid, whose name was Abdalla Adiz, who was a good man, and one whom the Cid loved, and who never left him after he had obtained his favor. And when Abdalla Adiz heard that they wished to propose terms, he spake with the Cid upon this matter, and the Cid bade him enter the town, and speak with them, and know of them

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what they would have. And he went into the town, and spake with them as the Cid had commanded, and came out again, and reported unto him what they had said, till he had made terms between them. Abeniaf sent three good men with him to confirm the terms which were made, and the covenant was after this manner, that they of Valencia should send messengers to the King of Zaragoza, and to Ali Abenaxa who was Adelantado of the Almoravides and Lord of Murcia, beseeching them to succor them within fifteen days; and if within that time they were not succored, they should then give up the city to the Cid, with such conditions, that Abeniaf should remain mighty in the town, as he had been before, his person being secure and all that he had, and his wives, and his children, and that he should remain *Veedor*, that is to say, Overseer, of all the rents of the town, he and the Almoraxife of the Cid, and a Moor who was called Musa should be Guazil of the town; this Musa had looked after the affairs of the Cid in the time of King Yahia, and never forsook him after the death of the King his Lord; and the Cid made him Alcayde of a Castle, and alway found him loyal, and at his service, and for this reason trusted he in him so as to make him Guazil, who should keep the keys of the town, with a guard of Almocadenes, and of Christian footmen of Almogavares who had been born in the land of the Moors. And it was appointed that the Cid should dwell in Juballa, in the town which he had made, and that he should alter none of their privileges, nor of their customs, nor the rents which they paid, nor their money.

Chr. del Cid. cap. 200. Chr. Gen. ff. 270.

XXXI. Presently on the morrow they sent five good men as messengers to the King of Zaragoza, and as many more to Murcia; and it had been covenanted that neither of these messengers should take with him more than fifty *maravedis* for his journey, and that they should go by sea as far as Denia, in a ship of the Christians, and from thence by land. These messengers embarked with their company

Of the riches which were found upon the messengers, and of the price of food.

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BOOK VI.

on board that ship, and the Cid sent orders to the master thereof not to sail till he came; and the Cid came himself in his own body and bade them search the messengers to see if they took with them more than had been agreed; and he found upon them great riches in gold and in silver and in pearls and in precious stones; part was their own, and part belonged to other merchants in the city, who thought to send it to Murcia, not being minded to abide in Valencia: and he took it all, leaving them no more than fifty *maravedis* each, according to the covenant. This was the price of food on the day when these messengers departed: the pound of wheat was three *maravedis*, and the pound of barley one and a half, and the pound of painick three, saving a quarter; the ounce of cheese three *dineros*, and the ounce of hemp seed four, and the pound of colewort one *maravedi* and two *dineros* of silver, and the pound of neat-skin one *maravedi*. In the whole town there was only one mule of Abeniaf's, and one horse: another horse which belonged to a Moor he sold to a butcher for three hundred and eighty *doblas* of gold, bargaining that he should have ten pounds of the flesh. And the butcher sold the flesh of that horse at ten *maravedis* the short pound, and afterwards at twelve, and the head for twenty *doblas* of gold.

Chr. Gen. ff. 270. Chr. del Cid. cap. 201.

How the city was yielded up.

XXXII. The Moors of Valencia were now something comforted, for they weened that they should receive help, and the Christians did not now war upon them; nevertheless they kept guard, and went the rounds, as before, and waited for the day appointed, as one who looked to be released from prison. And for this reason men began to bring out the food which they had hidden, and to sell of it, and thus they went on till the time expired, and the messengers were not returned. And Abeniaf besought them that they would wait yet three days more, but they made answer that they would not, for they could bear it no longer. And the Cid sent unto them bidding them yield up the town, as they had covenanted to do; and he

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swore with great oaths, that if they delayed a single hour after the time was expired, he would not keep the terms which he had made, and moreover that he would slay the hostages; nevertheless they let a day pass over and above the term. And then they who made the covenant with the Cid went out unto him, and besought him to come and receive the town, but the Cid said wrathfully to them, that he was not bound to keep the terms, seeing that they had let the time appointed pass; and they yielded themselves into his hands, that he should do with them according to his pleasure; then he was moved to compassion, and had pity upon them. And Abeniaf and other good men came out, and the writings were made and confirmed on both sides, by the Chiefs of the Christians and of the Moors, and the gates were opened at the hour of noon, upon Thursday, the last day of June, after the feast of St. John, which the Moors call Alhazaro. And when the gate was opened Abeniaf was there within, with a great company round about him, both of his own people and of those of the town; and the Christians as they entered ascended the walls and towers. And Abeniaf asked why so many went up, for it was not in the terms; but they would not cease for that, and they took possession of all, little to his liking.

Chr. del Cid. cap. 202. 203. Chr. Gen. ff. 271.

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HERE BEGINNETH THE SEVENTH BOOK

OF THE

CHRONICLE OF THE CID.

BOOK VII.

How the people died after the famine.

I. And all the people of the town gathered together, like men risen from their graves, . . yea, like the dead when the trumpet shall sound for the day of judgment, and men shall come out of their graves and be gathered together before the Majesty of God. And hucksters came from Alcudia and brought bread and pulse to sell, and others of the town went out to Alcudia to buy food; and they who were poor, and had not wherewith to buy, plucked of the herbs of the field and ate them, and they held themselves rich because they could go out when they would, and enter in again without fear. And such as were wise among them abstained from taking much food, fearing what would happen, and they took it little by little till they had gotten strength; all they who took their fill died, and the mortality among them was so great that all the fields were full of graves.

Chr. del Cid. cap. 203. Chr. Gen. ff. 271.

Of the honor which the Cid did unto the Moors.

II. On the following day after the Christians had taken possession of the town, the Cid entered it with a great company, and he ascended the highest tower of the wall, and beheld all the city; and the Moors came unto him, and

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kissed his hand, saying he was welcome. And the Cid did great honor unto them. And then he gave order that all the windows of the towers which looked in upon the town should be closed up, that the Christians might not see what the Moors did in their houses; and the Moors thanked him for this greatly. And he commanded and requested the Christians that they should show great honor to the Moors, and respect them, and greet them when they met: and the Moors thanked the Cid greatly for the honor which the Christians did them, saying that they had never seen so good a man, nor one so honorable, nor one who had his people under such obedience.

Chr. del Cid. cap. 204. Chr. Gen. ff. 271.

How the Cid spake unto the Moors.

III. Now 'Abeniaf thought to have the love of the Cid; and calling to mind the wrath with which he had formerly been received, because he had not taken a gift with him, he took now great riches, which he had taken from those who sold bread for so great a price during the siege of Valencia, and this he carried to the Cid as a present. Among those who had sold it were some men from the Islands of Majorca,[1] and he took from them all that they had. This the Cid knew, and he would not accept his gifts. And the Cid caused proclamation to be made in the town, and throughout the whole district thereof, that the honorable men and knights and castellans should assemble together in the garden of Villa Nueva, where the Cid at that time sojourned. And when they were all assembled, he went out unto them, to a place which was made ready with carpets and with mats, and he made them take their seats before him full honorably, and began to speak unto them, saying, I am a man who have never possessed a kingdom, neither I nor any man of my lineage. But the day when I first beheld this city I was well pleased therewith, and coveted it, that I might be its Lord; and I besought the Lord our God that he would give it me. See now what his power is, for the

[1] All the Balearic Islands, thus called as being subject to the largest.

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BOOK VII.

day when I sate down before Juballa I had no more than four loaves of bread, and now by God's mercy I have won Valencia. And if I administer right and justice here, God will let me enjoy it, but if I do evil, and demean myself proudly and wrongfully, I know that he will take it away. Now then let every one go to his own lands, and possess them even as he was wont to have and to hold them. He who shall find his field, or his vineyard, or his garden, desert, let him incontinently enter thereon; and he who shall find his husbanded, let him pay him that hath cultivated it the cost of his labor, and of the seed which he hath sown therein, and remain with his heritage, according to the law of the Moors. Moreover I have given order that they who collect my dues take from you no more than the tenth, because so it is appointed by the custom of the Moors, and it is what ye have been wont to pay. And I have resolved in my heart to hear your complaints two days in the week, on the Monday and the Thursday; but if causes should arise which require haste, come to me when ye will, and I will give judgment, for I do not retire with women to sing and to drink, as your Lords have done, so that ye could obtain no justice, but will myself see to these things, and watch over ye as friend over his friend, and kinsman over his kinsman. And I will be Cadi[1] and Guazil, and when dispute happens among ye I will decide it. When he had said these things they all replied that they prayed God to preserve him through long and happy years, and four of the most honorable among them rose and kissed his hands, and the Cid bade them take their seats again.

Chr. del Cid. cap. 205. Chr. Gen. ff. 272.

[1] Both originals have *Alcayde*. The Cid uses the word in its civil sense; in which sense every person who has read the Arabian Nights Entertainments will understand it. If the Moors in Spain had but one Cadi, . . that is, if the civil power was in the hands of a military officer, as perhaps may be inferred from the word Alcayde, it is one proof more of the miserable state of barbarism into which they had fallen.

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IV. Then the Cid spake unto them and said, it is told me that Abeniaf hath done much evil, and committed great wrong toward some of ye, in that he hath taken great riches from ye to present them to me, saying, that this he did because ye sold food for a great price during the siege. But I will accept of no such gift; for if I were minded to have your riches, I could take them, and need not ask them neither from him, nor from any other; but thing so unseemly as to take that which is his from any one, without just cause, I will not do. They who have gotten wealth thus, God hath given it them; let them go to Abeniaf, and take back what he hath forced from them, for I will order him to restore the whole. Then he said, Ye see the riches which I took from the messengers who went to Murcia; it is mine by right, for I took it in war because they brake the covenant which they had made, and would have deceived me: nevertheless I will restore it to the uttermost farthing, that nothing thereof shall be lost. And ye shall do homage to me that ye will not withdraw yourselves, but will abide here, and do my bidding in all things, and never depart from the covenant which ye make with me; for I love ye, and am grieved to think of the great evil and misery which ye endured from the great famine, and of the mortality which there was. And if ye had done that before which ye have done now, ye would not have been brought to these sufferings and have bought the *cafiz* of wheat at a thousand *maravedis;* but I trust in God to bring it to one *maravedi.* Be ye now secure in your lands, and till your fields, and rear cattle; for I have given order to my men that they offer ye no wrong, neither enter into the town to buy nor to sell; but that they carry on all their dealings in Alcudia, and this I do that ye may receive no displeasure. Moreover I command them not to take any captive into the town, but if this should be done, lay ye hands on the captive and set him free, without fear, and if any one should resist, kill him and fear not. I myself will not enter your city nor dwell therein,

What farther the Cid said unto the Moors.

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BOOK VII.

but I will build me a place beside the Bridge of Alcantara, where I may go and disport myself at times, and repair when it is needful. When he had said these things he bade them go their way.

Chr. del Cid. cap. 205. Chr. Gen. ff. 272.

V. Well pleased were the Moors when they departed from him, and they marvelled at the greatness of his promises, and they set their hearts at rest, and put away the fear which they had had, thinking all their troubles were over; for in all the promises which the Cid had made unto them, they believed that he spake truth; but he said these things only to quiet them, and to make them come to what he wished, even as came to pass. And when he had done, he sent his Almoxarife, Abdalla Adiz, to the Custom House, and made him appoint men to collect the rents of the town for him, which was done accordingly. And when the Cid had given order concerning his own affairs at his pleasure, the Moors would fain have entered again into possession of their heritages as he told them; but they found it all otherwise, for of all the fields which the Christians had husbanded, they would not yield up one; albeit they let them enter upon such as were left waste: some said that the Cid had given them the lands that year, instead of their pay, and other some that they rented them and had paid rent for the year. So the Moors seeing this, waited till Thursday, when the Cid was to hear complaints, as he had said unto them. When Thursday came all the honorable men went to the Garden, but the Cid sent to say unto them that he could not come out that day, because of other causes which he had to determine; and he desired that they would go their way for that time, and come again on the Monday: this was to show his mastery. And when it was Monday they assembled again in the Garden, and the Cid came out to them, and took his seat upon the *estrado*, and the Moors made their complaint. And when he had heard them, he began to make similitudes, and offer reasons which were not like those which he had spoken the first day, for he said to them,

How the promises of the Cid proved false, and how he demanded that Abeniaf should be delivered into his hands.

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I ask of ye, whether it is well that I should be left without men? for if I were without them, I should be like unto one who hath lost his right arm, or to a bird that hath no wings, or to one who should do battle and hath neither spear nor sword. The first thing which I have to look to is to the well-being of my people, that they may live in wealth and honor, so that they may be able to serve me, and defend my honor: for since it has pleased God to give me the city of Valencia, I will not that there be any other Lord here than me. Therefore I say unto you and command you, if you would be well with me, and would that I should show favor unto you, that ye see how to deliver that traitor Abeniaf into my hands. Ye all know the great treason which he committed upon King Yahia, his Lord and yours, how he slew him, and the misery which he brought upon you in the siege; and since it is not fitting that a traitor who hath slain his Lord should live among you, and that his treason should be confounded with your loyalty, see to the obeyment of my command.

Chr. del Cid. cap. 206. 207. Chr. Gen. ff. 272.

VI. When the honorable Moors heard this they were dismayed; verily they knew that he spake truth touching the death of the King, but it troubled them that he departed from the promise which he had made; and they made answer that they would take counsel concerning what he had said, and then reply. Then five of the best and most honorable among them withdrew, and went to Abdalla Adiz, and said unto him, Areed us thy reed now the best and truest that thou canst, for thou art of our law, and oughtest to do this: and the reason why we ask counsel of thee is this. The Cid promised us many things, and now behold he says nothing to us of what he said before, but moveth other new reasons, at which great dismay hath seized us. And because thou better knowest his ways, tell us now what is his pleasure, for albeit we might wish to do otherwise, this is not a time wherein any thing but what he shall command can be done. When the Almoxarife heard this he made

How the Moors asked counsel of Abdalla Adiz, and how they delivered up Abeniaf.

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BOOK VII.

answer, Good men, it is easy to understand what he would have, and to do what should be done. We all know the great treason which Abeniaf committed against ye all in killing your Lord the King: for albeit at that time ye felt the burden of the Christians, yet was it nothing so great as after he had killed him, neither did ye suffer such misery. And since God hath brought him who was the cause to this state, see now by all means how ye may deliver him into the hands of the Cid. And fear not, neither take thought for the rest; for though the Cid may do his pleasure in some things, better is it to have him for Lord, than this traitor who hath brought so much evil upon ye. Moreover the things of this world soon pass away, and my heart tells me that we shall ere long come out of the bondage of the Cid, and of the Christians, for the Cid is well nigh at the full of his days, and we who remain alive after his death, shall then be masters of our city. When the good men heard what he said, they thanked him much, and held themselves to be well advised, and said that they would do willingly what he bade them: and they returned forthwith to the Cid, and said unto him that they would fulfil his commandment. Incontinently did the good men dispeed themselves of the Cid, and they went into the city, and gathered together a great posse of armed men, and went to the place where Abeniaf dwelt; and they assaulted the house and brake the doors, and entered in and laid hands on him, and his son, and all his company, and carried them before the Cid. And the Cid ordered Abeniaf to be cast into prison, and all those who had taken counsel with him for the death of King Yahia.

Chr. del Cid. cap. 207. 208. Chr. Gen. ff. 273.

VII. When this was done, the Cid said unto the good men, Now that ye have fulfilled my bidding, I hold it good to show favor unto you in that which ye yourselves shall understand to be fitting for me to grant. Say therefore what ye would have, and I will do that which I think behoveth me: but in this manner, that my dwelling place be within the city of Valencia, in the Alcazar, and that my

How the Cid said that he would dwell in the Alcazar, and how he took possession thereof.

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Christian men have all the fortresses in the city. And when the good men heard this, they were greatly troubled; howbeit they dissembled the sorrow which they resented, and said unto him, Sir Cid, order it as you think good, and we consent thereto. Then said he unto them that he would observe towards them all the uses and customs of their law, and that he would have the power, and be Lord of all; and they should till their fields and feed their flocks and herds, and give him his tenth, and he would take no more. When the Moors heard this they were well pleased, and since they were to remain in the town, and in their houses and their inheritances, and with their uses and customs, and that their Mosques were to be left them, they held themselves not to be badly off. Then they asked the Cid to let their Guazil be the same as he had first appointed, and that he would give them for their Cadi the Alfaqui Alhagi, and let him appoint whom he would to assist him in distributing justice to the Moors; and thus he himself would be relieved of the wearisomeness of hearing them, save only when any great occasion might befall. This Alhagi was he who made the lamentation for Valencia, as ye have heard; and when the Cid was peaceably established in Valencia, he was converted, and the Cid made him a Christian. And the Cid granted this which they required, and they kissed his hand, and returned into the town. Nine months did the Cid hold Valencia besieged, and at the end of that time it fell into his power, and he obtained possession of the walls, as ye have heard. And one month he was practising with the Moors that he might keep them quiet, till Abeniaf was delivered into his hands; and thus ten months were fulfilled, and they were fulfilled on Thursday the last day of June, in the year of the æra one thousand one hundred and thirty and one, which was in the year one thousand ninety and three[1] of the Incarnation of our Lord

[1] Both the Chronicles say æra 1125. *i. e.* A. D. 1087; but by specifying Thursday, the last day of June, they supply a date for correcting this

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BOOK VII.

Jesus Christ. And when the Cid had finished all his dealings with the Moors, on this day he took horse with all his company in good array, his banner being carried before him, and his arms behind: and in this guise, with great rejoicings he entered the city of Valencia. And he alighted at the Alcazar, and gave order to lodge all his men round about it, and he bade them plant his banner upon the highest tower of the Alcazar. Glad was the Campeador, and all they who were with him, when they saw his banner planted in that place. And from that day forth was the Cid possessed of all the Castles and fortresses which were in the kingdom of Valencia, and established in what God had given him, and he and all his people rejoiced.

Chr. del Cid. cap. 208. 209. Chr. Gen. ff. 273.

How Abeniaf was tortured to make him give account of his riches, and he gave a false account, and was stoned.

VIII. On the morrow the Cid sent Abeniaf to Juballa, and they gave him great tortures till he was at the point of death; and they kept him there two days, and then brought him to Valencia to the Garden of the Cid, and the Cid gave order that he should write with his own hand an account of all that he had. And he did this, and wrote down the carkanets, and rings, and costly garments, and rich apparel which he had, and also many other precious household things, and the debts which were due unto him. This the Cid did that he might see if all was there which Abeniaf had taken when he slew the King his Master; and the writing was read before the Cid. And the Cid sent for certain Moors who were good and honorable men, and made Abeniaf be brought before him, and demanded of him if he had nothing more than what was there written down; and he answered that he had not: and he bade him swear this

error. Berganza, 5. 24. § 299, calculates that the last day of June would fall on a Thursday, in the years 1082, 1093, and 1099: the last is the year of the Cid's death, and Valencia was certainly not taken in the former. Yet he supposes a mistake of one day, and follows the *Annales de Toledo* in fixing 1094 as the year of the conquest; that date seeming to agree best with the chronology of other connected events. If the day be assumed as datum, the result should be adhered to.

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before the Moors, and Abeniaf swore accordingly. Then the Cid sent privily to make search in all the houses of the friends of Abeniaf, swearing unto them, that if they had any thing of his and denied it, and it should afterwards be discovered, he would put them to death, and moreover take from them all that they had. And they when they heard this, partly in the fear of the Cid, and partly that they might find favor with him, brought each of them great riches, saying, Sir, Abeniaf gave us this in keeping, that if it might be saved, he might share it with us. And he gave order to search and dig in the houses of Abeniaf, and they found great treasure there in gold and in silver, and in pearls, and in precious stones, all which a servant discovered unto them. And when the Cid saw it all before him it pleased him much, and he called for the Moors before whom Abeniaf had taken the oath, and he took his seat upon the *estrado* full nobly, and there in the presence of Christians and Moors he ordered Abeniaf and all the other prisoners to be brought forth. And he bade that Alfaqui whom he had made Cadi, and the other good men, judge by what death he who had slain the Lord deserved to die, according to their law, and who moreover was perjured, for he had sworn that he possessed nothing more than what he had set down in writing: and the Cadi and the other Moors said that according to their law, he and his accomplices should be stoned: This, they said, we find in our law, but you will do as you think good. Nevertheless we ask mercy of you for his son, who is but a child; may it please you to set him free, for he hath no fault in what his father hath done. And the Cid answered, that for the love of them he pardoned the child, but that he should depart from the city, for he would not have the son of a traitor dwell therein. And he commanded them that they should stone Abeniaf and all them who had taken counsel with him for the death of the King, according as they had given sentence. Then the honorable Moors rose and kissed his feet and his hands for the mercy

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BOOK VII.

which he had shown to the son of Abeniaf; and they took out Abeniaf to stone him, and other twenty and two with him. And the Cid bade them come again to him on the morrow, and he would appoint what should be the manner of his dwelling among them.

Chr. del Cid. cap. 210. Chr. Gen. ff. 274.

Of the speech which the Cid made unto the Moors, telling them that he would have the city to himself.

IX. That night the Cid spake with Alvar Fañez and with Pero Bermudez, and all them who were of his council, and they resolved in what manner they would live among the Moors. And on the morrow the honorable Moors of Valencia assembled together in the Alcazar, as they had been commanded to do, and the Cid took his seat upon the *estrado*, and all the honorable men round about him, and he spake unto them after this manner: Good men of the Aljama of Valencia, ye know how I served and defended King Yahia your Lord, and ye also, until his death. And I had great sorrow for him, and strove to revenge him, as ye know, and endured great hardships in winning Valencia. And since God hath thought it good that I should be Lord thereof, I will have it for myself, and for those who have holpen me to win it, saving the sovereignty of King Don Alfonso of Castille, my Lord, whom God preserve for his service long and happy years. Ye are all now in my power, to do with ye whatever I will, both with your persons and your riches, and your wives and your children; but I will not do thus. And I hold it good that the honorable men among ye who have alway been loyal, remain in the city in their dwellings and with all their family; and that none among ye keep more than one beast, which shall be a mule, and that ye do not use arms, neither have them in your possession, except when it is needful and I shall give command. And all the rest of the people shall go out of the town, and dwell in the suburb of Alcudia, where I was wont to be. Ye shall have two Mosques, one in the city and one in the suburb; and ye shall have your Alfaquis and follow your own law; and ye shall have your Cadis, and your Guazil, as I have appointed; and ye shall

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have your inheritances, and pay me the tenth of the fruits thereof as your service; and the power of justice shall be mine, and I will order such money to be coined as I shall think good. Do ye therefore who are minded to abide with me in the land abide: and let those who are not, go, in God's name, and good luck with them, but they shall take only their own persons, and I will give command to see them escorted in safety. When the Moors of Valencia heard this, they were full sorrowful; howbeit it was now a time when they could do no otherwise than as he commanded. And incontinently they began to go out of the city with their wives and children, all except those whom the Cid had commanded to abide there; and as the Moors went out the Christians who dwelt in Alcudia entered in. And the history saith, that so great was the multitude which departed, that they were two whole days in going out. Great was the joy of the Cid and his people that day, and from thence-forward he was called My Cid the Campeador, Lord of Valencia.

Chr. del Cid. cap. 211. Chr. Gen. ff. 274.

X. Now it was bruited abroad throughout all lands, how the Cid Ruydiez had won the noble city of Valencia. And when Ali Abenaxa the Adelantado of the Almoravides knew it, he sent his son-in-law the King of Seville to besiege him in Valencia, and gave him thirty thousand men at arms. And this King came in great haste to Valencia, and besieged the Cid therein. And the Cid made ready with all his people, and went out to fight him. And the battle was nigh unto Valencia, beside the garden which is called the Garden of Villa Nueva; and it was a good battle, and at length he of the good fortune conquered; and the pursuit continued as far as Xativa; even so far did the Christians pursue them, smiting and slaying. And at the passage of the Xucar there might you have seen confusion, and there the Moors without liking it, drank plenty of water. They say that fifteen thousand Moors died in the river; and the King of Seville fled with three great blows. This day did

How the King of Seville came against Valencia and was defeated.

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BOOK VII.

Martin Pelaez the Asturian approve himself a right good one; there was no knight so good that day in arms as he, nor who bore away such honor. And when the pursuit was ended the Cid returned to the field of battle, and ordered the spoils of the field and of the tents to be collected. Be it known that this was a profitable day's work. Every foot soldier shared a hundred marks of silver that day. And the Cid returned full honorably to Valencia. Great was the joy of the Christians in the Cid Ruydiez, he who was born in a good hour. His beard was grown, and continued to grow a great length. My Cid said of his chin, For the love of King Don Alfonso, who hath banished me from his land, no scissars shall come upon it, nor shall a hair be cut away, and Moors and Christians shall talk of it.

Chr. del Cid. cap. 212. Chr. Gen. ff. 274. Poema del Cid v. 1230 1251.

How the Cid numbered his people.

XI. That night the Cid took counsel with Alvar Fañez, who departed not from his side, and with the other honorable men who were of his council, concerning what should be done: for now that his people were all rich, he feared least they should return into their own country, for my Cid saw that if they might go they would. And Minaya advised him that he should cause proclamation to be made through the city, that no man should depart without permission of the Cid, and if any one went who had not dispeeded himself and kist his hand, if he were overtaken he should lose all that he had, and moreover be fixed upon a stake. And that they might be the more certain, he said unto Minaya that he would take account of all the people who were with him, both horsemen and foot, and Pero Bermudez and Martin Antolinez made the roll; and there were found a thousand knights of lineage, and five hundred and fifty other horsemen, and of foot soldiers four thousand, besides boys and others; thus many were the people of my Cid, he of Bivar. And his heart rejoiced, and he smiled and said, Thanks be to God, Minaya, and to Holy Mary Mother! ... we had a smaller company when we left the house of Bivar!

Chr.delCid, cap. 213. Chr. Gen. ff. 274. Poema del Cid.v. 1258 1270.

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How there came a Bishop to Valencia, and the Cid made the city a Bishopric for him.

XII. At this time there came a crowned one from the parts of the East, that is to say, one who was shaven and shorn; his name was the Bishop Don Hieronymo, a full learned man and a wise, and one who was mighty both on horseback and a-foot: and he came inquiring for the Cid, wishing that he might see himself with the Moors in the field, for if he could once have his fill of smiting and slaying them, Christians should never lament him. And when the Cid knew this it pleased him in his heart, and he took horse and went to visit him, and rejoiced greatly that he was come; and he resolved to make Valencia a bishopric and give it to this good Christian. And they took counsel, and it was that on the morrow the Bishop and his clergy should turn the Mosques into Churches, wherein they might sing masses, and sacrifice the body of Jesus Christ. And rents were appointed for the table of the Bishop and for his Canons, and for all the clergy in the city of Valencia. And nine parish Churches were made. And the greatest was called St. Pedro's and another was called St. Mary of the Virtues. This was near the Alcazar, and there the Cid went oftenest to hear service. After this manner the Cid ordered his city that it should be a Bishopric, for the honor of the Catholic faith. God! how joyful was all Christendom that there was a Lord Bishop in the land of Valencia!

Chr. del Cid. cap. 213. Chr. Gen. ff. 275. Poema del Cid. v. 1295. 1314

How the Cid sent for his wife and daughters.

XIII. Now the Cid bethought him of Doña Ximena his wife, and of his daughters Doña Elvira and Doña Sol, whom he had left in the Monastery of St. Pedro de Cardeña; and he called for Alvar Fañez and Martin Antolinez of Burgos, and spake with them, and besought them that they would go to Castille, to King Don Alfonso his Lord, and take him a present from the riches which God had given them; and the present should be a hundred horses, saddled and bridled; and that they would kiss the King's hand for him, and beseech him to send him his wife Doña Ximena, and his daughters, and that they would tell the King all the mercy which God had shown him, and how he was at his

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BOOK VII.

service with Valencia and with all that he had. Moreover he bade them take a thousand marks of silver to the Monastery of St. Pedro de Cardeña, and give them to the Abbot, and thirty marks of gold for his wife and daughters, that they might prepare themselves and come in honorable guise. And he ordered three hundred marks of gold to be given them, and three hundred marks of silver, to redeem the chests full of sand which he had pledged in Burgos to the Jews; and he bade them ask Rachel and Vidas to forgive him the deceit of the sand, for he had done it because of his great need: and he said, You, Martin Antolinez, were aiding and abetting herein, but praised be the name of the Lord for ever, he hath let me quit myself truly; tell them that they shall have more profit than they asked. And he bade them each take with him his whole company, that they might be better advised and accompanied, and that Doña Ximena might come with the greater honor: and the company was this: two hundred knights who were of Don Alvar Fañez, and fifty of Martin Antolinez: and he ordered money to be given them for their disbursement, and for all things needful, in abundance.

Chr. del Cid. cap. 214. Chr. Gen. ff. 275. Poema del Cid. v. 1280. 1294.

How these messengers came to the King, and of the great favor which was shown them.

XIV. Alvar Fañez and Martin Antolinez went their way, and they found the King in the city of Palencia. When they arrived he was coming from mass, and seeing this goodly company of horsemen he stopt in the church porch, and asked who they were. And it was told him that they were people of the Cid, who came to him with a full great present. And Alvar Fañez and Martin Antolinez alighted, and came to the King, and kissed his hand; and he received them right well, and said, What tidings bring ye me of the Cid, my true vassal, the most honorable knight that ever was knighted in Castille? Well was Minaya pleased when he heard this, and he said, A boon, Sir King Don Alfonso, for the love of your Maker! My Cid sendeth to kiss your hands and your feet, as his natural Lord, at whose service he is, and from whom he expecteth much

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bounty and good. You banished him from the land; but though in another's country, he hath only done you service. Five pitched battles hath he won since that time, some with Moors and some with bad Christians; and he hath taken Xerica, and Ondra, and Almenar, and Monviedro which is a bigger place, and Cebola also, and Castrejon, and Peña Cadiella which is a strong eminence, and with all the right noble city of Valencia, for the honor of the faith of Jesus Christ, and of you our Lord and King; and he hath made it a Bishopric, and made the honorable Don Hieronymo Bishop thereof with his own hand. And behold here are a hundred horses of the spoils which he hath won; they are great and swift, and all are bridled and saddled, and he kisseth your hand and beseecheth you as his natural Lord to receive them. When the King heard this he was greatly astonished, and he lifted up his right hand and blest himself, and said, As St. Isidro shall keep me, I rejoice in the good fortune of the Cid, and receive his gift full willingly. But though this pleased the King it did not please Garci Ordoñez, and he said, It seemeth there is not a man left in the land of the Moors, that the Cid can thus do his pleasure! And the King said unto him, Hold thy peace, for in all things he serves me better than thou. Then Alvar Fañez kissed the King's hand again, and said, Sir, the Cid beseecheth you of your bounty that he may have his wife Doña Ximena and his two daughters, that they may go to Valencia unto him, from the Monastery where he left them, for it is many days since he saw them, and if it please you this would rejoice him. And the King made answer, It pleases me well, and I will give them a guard throughout my dominions, that they may be conducted honorably to the border: when they have past it, the Campeador himself will look to them. And he said, Hear me! all those whom I have dissetzed of their inheritances for following the Campeador, I restore again to the possession thereof, and all those who desire to serve him I freely license: let them go in the grace of God. Moreover

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BOOK VII.

the King said, I grant him Valencia and all that he hath won and shall win hereafter, that he be called Lord thereof, and that he hold it of no other Lordship save of me, who am his liege Lord. Alvar Fañez and Martin Antolinez kissed his hand for this in the Cid's name. And the King called a porter, who should go with them, bearing a writing from the King, that all things needful should be given unto them so long as they were in his lands. Then Alvar Fañez and Martin Antolinez dispeeded themselves of the King, and took their way towards Burgos.

Chr. del Cid. cap. 215. Chr. Gen. ff. 275. Poema del Cid. v. 1315. 1379.

How they came to Burgos, and how Doña Ximena and her daughters left the Monastery to go with them to Valencia.

XV. When they reached Burgos they sent for Rachel and for Vidas, and demanded from them the chests, and paid unto them the three hundred marks of gold and the three hundred of silver as the Cid had commanded, and they besought them to forgive the Cid the deceit of the chests, for it was done because of his great necessity.[1] And they said they heartily forgave him, and held themselves well paid; and they prayed God to grant him long life and good health, and to give him power to advance Christendom, and put down Pagandom. And when it was known through the city of Burgos the goodness and the gentleness which the Cid had shown to these merchants, in redeeming from them the chests full of sand and earth and stones, the people held it for a great wonder, and there was not a place in all Burgos where they did not talk of the gentleness and loyalty of the Cid; and they besought blessings upon him, and prayed that he and his people might be advanced in

[1] I am afraid it is not quite so certain that the Cid redeemed these chests, as that he pledged them. The Poem, which gives the minutest account of the pledging, says nothing of the repayment. On the contrary, when Alvar Fañez and the ladies are about to set off for Valencia, it says, "Behold Rachel and Vidas fell at his feet . . . mercy, Minaya, good knight, the Cid has undone us, if he do not help us. We will give up the interest, if he will pay us the capital." "I will see about it with the Cid if God shall let me reach him; you will find good help from him for what you have done." Rachel and Vidas said, "God grant it; if not we will leave Burgos and go seek him." 1439. 1446.

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honor. When they had done this, they went to the Monastery of St. Pedro de Cardeña, and the porter of the King went with them, and gave order every where that every thing which they wanted should be given them. If they were well received, and if there was great joy in St. Pedro de Cardeña over them, it is not a thing to ask, for Doña Ximena and her daughters were like people beside themselves with the great joy which they had, and they came running out on foot to meet them, weeping plenteously for great joy. And Alvar Fañez and Martin Antolinez, when they saw them coming, leapt off their horses and went to them, and Minaya embraced Doña Ximena and both his cousins, Doña Elvira and Doña Sol, and so great was the rejoicing which they made together that no man can tell it you. And when this great joy was somewhat abated, Doña Ximena asked how the Cid fared, for since he had parted from her, she had heard no news of him. And Alvar Fañez said he had left him safe and sound in Valencia; and he bade her and her daughters thank God for the great favor that he had shown him, for he had won sundry castles from the Moors, and the noble city of Valencia, whither he was now come to carry her and her daughters, for the Cid had sent for them, and when he should see them his heart's desire would be accomplished. When Doña Ximena and her daughters heard this, they set their knees to the ground, and lifted up their hands and thanked God for the favor he had shown to the Cid, and to them with him, in giving him the Lordship of Valencia. While they were preparing for the journey, Alvar Fañez sent three knights to the Cid, to tell him how they had sped with the King, and of the great favor which they had found at his hands, and how he only tarried now to equip Doña Ximena, that she might come full honorably. That good one Minaya then began to deck them out for the journey with the best trappings which could be found in Burgos: right noble garments did he provide for them, and a great company of damsels, and

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BOOK VII.

good palfreys, and great mules, which were not bad ones. And he gave the Abbot the thousand marks of silver which the Cid had sent for the Monastery, with which to discharge all the debt that Doña Ximena and his daughters had contracted. Great was the stir throughout all that land, of the honor of the Cid, and of the license which the King gave to as many as should choose to join him; and for this reason full sixty knights came to St. Pedro de Cardeña and a great number of squires on foot. Don Alvar Fañez was well pleased to see them, and he promised them that he would obtain the Cid's grace for them, and would befriend them all he could. Great dole did the Abbot make when they departed; and he said, As God shall help you, Minaya, kiss the hand of the Campeador for me. This Monastery will never forget him, to pray for him every day in the year. The Cid will alway prosper more and more. Minaya promised to do this, and dispeeded himself, and they went their way. Five days they travelled, and then they came to Medina Celi; and alway the porter of the King was with them, and made all that they wanted be given unto them, even as the King had commanded.

Chr. del Cid. cap. 216. Chr. Gen. ff. 276. Poema del Cid. v. 1400. 1450.

How Doña Ximena and her daughters came to Valencia.

XVI. Now the three knights whom Alvar Fañez had sent, came to the Cid and delivered their message. When my Cid heard it his heart rejoiced and he was glad, and he spake with his mouth and said, He who sends good messengers looks for good tidings. Blessed be the name of God, since King Don Alfonso rejoices in my good fortune. And he called for Muño Gustios, and Pero Bermudez, and the Bishop Don Hieronymo, and bade them take a hundred knights least there should be need to fight, and go to Molina, to Abencano, who was his friend and vassal, and bid him take another hundred knights, and go with them to Medina Celi as fast as they could go. There, said he, ye will find Alvar Fañez and my wife and daughters; bring them to me with great honor: I will remain here in Valencia which has cost me so much; great folly would it be if I were to leave

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it: I will remain in it, for I hold it for my heritage. And they did as he commanded them. And when they came to Molina, Abencaño received them right well, and did them great honor; and though the Cid had bidden him take only one hundred horse, he took two. On the morrow they went to horse: they crossed the mountains which are great and wild, and they passed Mata de Toraaz without fear, and they thought to come through the valley of Arbuxedo. There was good look out kept in Medina, and Alvar Fañez sent two knights to know who they were. They made no tarriance in doing this, for they had it at heart; one tarried with them, and the other returned, and said it was the host of the Campeador with Pero Bermudez, and Muño Gustios, and the Bishop Hieronymo, and the Alcayaz Abencaño. This instant, said Minaya, let us to horse; incontinently this was done, for they would make no delay. And they rode upon goodly horses with bells at their poitrals and trappings of sandall silk, and they had their shields round their necks, and lances with streamers in their hands. Oh, how Alvar Fañez went out from Castille with these ladies! They who pricked forward, couched their spears and then raised them, and great joy was there by Salon where they met. The others humbled themselves to Minaya: when Abencaño came up he kissed him on the shoulder, for such was his custom. In a good day, Minaya, said he, do you bring these ladies, the wife and daughters of the Cid, whom we all honor. Whatever ill we may wish him we can do him none; . . in peace or in war he will have our wealth, and he must be a fool who does not acknowledge this truth. Alvar Fañez smiled and told him he should lose nothing by this service which he had done the Cid; and now, said he, let us go rest, for the supper is ready. Abencaño said he was well pleased to partake it, and that within three days he would return him the entertainment two-fold. Then they entered Medina, and Minaya served them; all were full glad of the service which they had undertaken, and the King's porter

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BOOK VII.

paid for all. The night is gone, morning is come, mass is said, and they go to horse. They left Medina and past the river Salon, and pricked up Arbuxuelo, and they crost the plain of Torancio. That good Christian the Bishop Don Hieronymo, night and day he guarded the ladies; on a goodly horse he rode, and they went between him and Alvar Fañez. They came to Molina and there were lodged in a good and rich house, and Abencaño the Moor waited on them. Nothing did they want which they could wish to have; he even had all their beasts new shod, and for Minaya and the ladies, Lord! how he honored them! On the morrow they left Molina, and the Moor went with them. When they were within three leagues of Valencia, news of their coming was brought to the Cid. Glad was the Cid, never was he more joyful, never had he such joy, for tidings were come to him of what he loved best. Two hundred knights did he order out to meet them, others he bade to keep the Alcazar, and the other high towers, and all the gates and entrances. And he commanded that they should bring him Bavieca.[1] It was but a short time since he had won this horse; my Cid, he who girt on sword in a happy hour, did not yet know if he was a good goer, and if he stopt well. The Bishop Don Hieronymo, he pricked forward and entered the city.

[1] This is the first mention of this famous horse in the Poem: an old history to which Berganza often refers as beginning with King Fruela, says, Bavieca was won in the battle with the King of Seville, which may well agree with the Poem. The *Chronica del Cid* absurdly makes it the first horse that ever Rodrigo rode to battle. When he was growing towards years of strength, he asked his godfather to give him a foal from one of his mares: and the Priest, who had many mares, with many good foals, bade him choose for himself, and take the best. When it was time to choose, he went into the yard, and let many good mares go out with good foals, till last of all there went out one with a foal which was a full ugly one, and a scurvy, and he said to his godfather, I will have this. The godfather thereat was angered and said angrily, *Bavieca*, which signifyeth booby, thou hast chosen ill! Rodrigo answered, He will be a good horse, and Bavieca shall be his name; and the horse proved afterwards a

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He left his horse and went to the Church, and collected all the clergy; they put on their surplices, and with crosses of silver went out to meet the ladies, and that good one Minaya. He who was born in happy hour made no tarriance; they saddled him Bavieca and threw his trappings on. My Cid wore light armor,[1] and his surcoat over it: long was his beard. He went out upon this horse, and ran a career with him; Bavieca was the name of the horse, and when he was running all marvelled at him: from that day Bavieca was famous all over Spain. At the end of the course my Cid alighted and went towards his wife and his daughters. Who can tell the joy that was made at their meeting? They fell at his feet, and their joy was such that they could not speak. And he raised them up and embraced them, and kissed them many times, weeping for joy that he saw them alive. Hear what he said who was born in happy hour! You dear and honored wife, and ye my daughters, my heart and my soul; enter with me into Valencia; . . this is the inheritance

good one and right fortunate, and upon this horse did my Cid conquer in many a pitched battle. *Chronica del Cid. Cap.* 2.

Bavieca is an old and obsolete word of contempt; *lubber* would perhaps represent it.

Bien me ten por babieca si yo te lo consciento.

D. Gonzalo de Berceo. p. 128.

According to tradition, he was foaled in the vale of Mondego.

M. Lusitana. 2. 7. 28.

[1] *Armas de fuste tomaba.*

Poema del Cid. 1594.

"*Fuste* is any frame made of slight wood to bulke out, being commonly covered over with painted cloths, as castles for a shew, and such like. The officers of them in Valencia are called *Fusteros*, and with such cudgels which support such frames they use to beat galley slaves, and thereof comes *fustar*, *fustigar*, and *hostigar*, to cudgel." *Minsheu.*

He had forgotten the Latin etymon. I have rendered the passage vaguely, least by aiming at accuracy I should become incorrect. It seems to have been a suit of mock armor for shew; . . such perhaps as Ghosts walk in, upon the stage. Sancha has left the phrase unexplained.

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BOOK VII.

which I have won for you. While they were thus rejoicing the Bishop Don Hieronymo came with the procession. Doña Ximena brought good relics and other sacred things, which she gave to ennoble the new Church of Valencia. In this guise they entered the city. Who can tell the rejoicings that were made that day, throwing at the board, and killing bulls! My Cid led them to the Alcazar, and took them up upon the highest tower thereof, and there they looked around and beheld Valencia, how it lay before them, and the great Garden with its thick shade, and the sea on the other side; and they lifted up their hands to thank God. Great honor did the Cid do to Abencaño the Lord of Molina, for all the service which he had done to Doña Ximena. Then said Abencaño, This, Sir, I was bound to do, for since I have been your vassal I have alway been respected and defended from all my enemies, and maintained in good estate; how then should I do otherwise than serve you? If I did not, I should lack understanding. And the Cid thanked him for what he had done, and what he had said, and promised also to show favor unto him. And Abencaño took his leave and returned to Molina.

Poema del Cid. v. 1461. 1626. Chr. del Cid. cap. 217. Chr. Gen. ff. 276.

How tidings came that the Miramamolin was coming against Valencia.

XVII. The winter is past, and March is coming in. Three months Doña Ximena had been in Valencia, when tidings came to the Cid from beyond sea, that King Yucef, the son of the Miramamolin, who dwelt in Morocco, was coming to lay siege unto Valencia with fifty thousand men. When the Cid heard this he gave command to store all his Castles, and had them well repaired. And he had the walls of the city prepared, and stored it well with food and with all things needful for war, and gathered together a great power of Christians and of the Moors of his seignory. Hardly had he done this before he heard that Yucef was near at hand, and coming as fast as he could come. Then the Cid assembled together the Christians in the Alcazar, and when they were assembled, he rose upon his feet and said, Friends and kinsmen and vassals, praised be God and

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holy Mary Mother, all the good which I have in the world I have here in Valencia; with hard labor I won the city, and hold it for my heritage, and for nothing less than death will I leave it. My daughters and my wife shall see me fight, . . they shall see with their own eyes our manner of living in this land, and how we get our bread. We will go out against the Moors and give them battle, and God who hath thus far shown favor unto us will still continue to be our helper. When they heard this they cried out with one accord that they would do his bidding, and go out with him and fight under his banner, for certain they were that by his good fortune the Moors would be overthrown.

Chr. del Cid. cap. 218. Chr. Gen. ff. 277. Poema del Cid. v. 1627. 1651.

XVIII. On the morrow the Cid took Doña Ximena by the hand, and her daughters with her, and made them go up upon the highest tower of the Alcazar, and they looked toward the sea and saw the great power of the Moors, how they came on and drew nigh, and began to pitch their tents round about Valencia, beating their tambours and with great uproar. And Ximena's heart failed her, and she asked the Cid if peradventure God would deliver him from these enemies. Fear not, honored woman, said he; you are but lately arrived, and they come to bring you a present, which shall help marry your daughters. Fear not, for you shall see me fight by the help of God and holy Mary Mother; my heart kindles because you are here! The more Moors the more gain![1] The tambours sounded now with a great alarum, and the sun was shining . . . Cheer up, said my Cid; . . this is a glorious day. But Ximena was seized with such fear as if her heart would have broken; she and her daughters had never been in such fear since the day that they were born. Then the good Cid Campeador stroked his beard and said, Fear not, all this is for your good. Before fifteen days are over, if it please God, those tambours shall be laid before

How the Cid took his wife and daughters upon the tower, that they might see the Moors land.

[1] *A mas Moros, mas ganancia. Berganza.* The words past into a proverb.

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BOOK VII.

you, and shall be sounded for your pleasure, and then they shall be given to the Bishop Don Hieronymo, that he may hang them up in the Church of St. Mary, Mother of God. This vow the Cid Campeador made. Now the Moors began to enter the gardens which were round about the town, and the watchman saw them and struck the bell. My Cid looked back and saw Alvar Salvadores beside him, and he said, Go now, take two hundred horse, and sally upon yonder Moors who are entering the gardens: let Doña Ximena and her daughters see the good will you have to serve them. Down went Alvar Salvadores in great haste, and ordered a bell to be rung which was a signal for two hundred knights to make ready; for the history saith, that the Cid, by reason that he was alway in war, had appointed such signals for his people, that they knew when one hundred were called for, and when two, and so forth. Presently they were ready at the place of meeting, and the gate was opened which was nearest the gardens where the Moors had entered, without order; and they fell fiercely upon them, smiting and slaying. Great was the pleasure of the Cid at seeing how well they behaved themselves. And Doña Ximena and her daughters stood trembling, like women who had never seen such things before: and when the Cid saw it he made them seat themselves, so as no longer to behold it. Great liking had the Bishop Don Hieronymo to see how bravely they fought. Alvar Salvadores and his companions bestirred themselves so well that they drove the enemy to their tents, making great mortality among them, and then they turned back, whereat my Cid was well pleased; but Alvar Salvadores went on, hacking and hewing all before him, for he thought the ladies were looking on, and he prest forward so far, that being without succor he was taken. The others returned to the city, falling back in brave order till they were out of reach of the enemy: and they had done no little in that exploit, for they slew above two hundred and fifty Moors. When my Cid saw that they who eat his bread were returned, he

Chr. del Cid. cap. 218. 219.

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went down from the tower, and received them right well, and praised them for what they had done like good knights: howbeit he was full sorrowful for Alvar Salvadores that he should be in the hands of the Moors, but he trusted in God that he should deliver him on the morrow.

Chr. Gen. ff. 277. Poema del Cid. 1652. 1692.

XIX. And the Cid assembled his chief captains and knights and people, and said unto them, Kinsmen and friends and vassals, hear me: to-day has been a good day, and to-morrow shall be a better. Be you all armed and ready in the dark of the morning; mass shall be said, and the Bishop Don Hieronymo will give us absolution, and then we will to horse, and out and smite them in the name of the Creator and of the Apostle Santiago. It is fitter that we should live than that they should gather in the fruits of this land. But let us take counsel in what manner we may go forth, so as to receive least hurt, for they are a mighty power, and we can only defeat them by great mastery in war. When Alvar Fañez Minaya heard this he answered and said, Praised be God and your good fortune, you have achieved greater things than this, and I trust in God's mercy that you will achieve this also. Give me three hundred horse, and we will go out when the first cock crows, and put ourselves in ambush in the valley of Albuhera; and when you have joined battle we will issue out and fall upon them on the other side, and on one side or the other God will help us. Well was the Cid pleased with this counsel, and he said that it should be so; and he bade them feed their horses in time and sup early, and as soon as it was cock-crow come to the Church of St. Pedro, and hear mass, and shrive themselves, and communicate, and then take horse in the name of the Trinity, that the soul of him who should die in the business might go without let to God.

Of the counsel which was taken, after what manner they should attack the Moors.

Chr. del Cid. cap. 218. Chr. Gen. ff. 278. Poema del Cid. 1693. 1706.

XX. Day is gone, and night is come. At cock-crow they all assembled together in the Church of St. Pedro, and the Bishop Don Hieronymo sung mass, and they were shriven and assoyled, and howselled. Great was the absolution

Of the great victory which the Cid won over King Yucef.

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BOOK VII.

which the Bishop gave them: He who shall die, said he, fighting face forward, I will take his sins, and God shall have his soul. Then said he, A boon, Cid Don Rodrigo; I have sung mass to you this morning: let me have the giving the first wounds in this battle! and the Cid granted him this boon in the name of God. Then being all ready they went out through the gate which is called the Gate of the Snake, for the greatest power of the Moors was on that side, leaving good men to guard the gates. Alvar Fañez and his company were already gone forth, and had laid their ambush. Four thousand, lacking thirty, were they who went out with my Cid, with a good will, to attack fifty thousand. They went through all the narrow places, and bad passes, and leaving the ambush on the left, struck to the right hand, so as to get the Moors between them and the town. And the Cid put his battles in good array, and bade Pero Bermudez bear his banner. When the Moors saw this they were greatly amazed; and they harnessed themselves in great haste, and came out of their tents. Then the Cid bade his banner move on, and the Bishop Don Hieronymo pricked forward with his company, and laid on with such guise, that the hosts were soon mingled together. Then might you have seen many a horse running about the field with the saddle under his belly, and many a horseman in evil plight upon the ground. Great was the smiting and slaying in short time; but by reason that the Moors were so great a number, they bore hard upon the Christians, and were in the hour of overcoming them. And the Cid began to encourage them with a loud voice, shouting God and Santiago! And Alvar Fañez at this time issued out from ambush, and fell upon them, on the side which was nearest the sea; and the Moors thought that a great power had arrived to the Cid's succor, and they were dismayed, and began to fly. And the Cid and his people pursued, punishing them in a bad way. If we should wish to tell you how every one behaved himself in this battle, it is a thing which could not be done,

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for all did so well that no man can relate their feats. And the Cid Ruydiez did so well, and made such mortality among the Moors, that the blood ran from his wrist to his elbow! Great pleasure had he in his horse Bavieca that day, to find himself so well mounted. And in the pursuit he came up to King Yucef, and smote him three times: but the King escaped from under the sword, for the horse of the Cid passed on in his course, and when he turned, the King being on a fleet horse, was far off, so that he might not be overtaken; and he got into a Castle called Guyera, for so far did the Christians pursue them, smiting and slaying, and giving them no respite, so that hardly fifteen thousand escaped of fifty that they were. They who were in the ships, when they saw this great overthrow, fled to Denia.

Chr. del Cid. cap. 220. Chr. Gen. ff. 278. Poema del Cid. 1707. 1737.

XXI. Then the Cid and his people returned to the field and began to plunder the tents. And the spoil was so great that there was no end to the riches, in gold and in silver, and in horses and arms, so that men knew not what to leave and what to take. And they found one tent which had been King Yucef's; never man saw so noble a thing as that tent was; and there were great riches therein, and there also did they find Alvar Salvadores, who had been made prisoner the yesterday, as ye have heard. Greatly did the Cid rejoice when he saw him alive and sound, and he ordered his chains to be taken off; and then he left Alvar Fañez to look to the spoil, and went into Valencia with a hundred knights. His wrinkled brow was seen, for he had taken off his helmet, and in this manner he entered, upon Bavieca, sword in hand. Great joy had Doña Ximena and her daughters, who were awaiting him, when they saw him come riding in; and he stopt when he came to them, and said, Great honor have I won for you, while you kept Valencia this day! God and the Saints have sent us goodly gain, upon your coming. Look, with a bloody sword and a horse all sweat, this is the way that we conquer the Moors! Pray God that I may live yet awhile for your

How the Cid entered the city, and how he gave in marriage the damsels of his wife Doña Ximena.

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BOOK VII.

sakes, and you shall enter into great honor, and they shall kiss your hands. Then my Cid alighted when he had said this, and the ladies knelt down before him, and kissed his hand and wished long life. Then they entered the Palace with him, and took their seats upon the precious benches. Wife Doña Ximena, said he, these damsels who have served you so well, I will give in marriage to these my vassals, and to every one of them two hundred marks of silver, that it may be known in Castille what they have got by their services. Your daughters' marriage will come in time. And they all rose and kissed his hand; and great was the joy in the Palace, and it was done according as the Cid had said.

Poema del Cid. 1744. 1779. Chr. del Cid. cap. 221. Chr. Gen. ff. 279.

Of the great spoil which was found.

XXII. Alvar Fañez this while was in the field writing and taking account of the spoil: but the tents and arms and precious garments were so many, that they cannot be told, and the horses were beyond all reckoning; they ran about the field, and there was nobody to take them, and the Moors of the land got something by that great overthrow. Nevertheless so many horses were taken, that the Campeador had to his share of the good ones a thousand and five hundred. Well might the others have good store when he had so many. And my Cid won in this battle from King Yucef, his good sword Tizona, which is to say, the fire-brand. The tent of the King of Morocco, which was supported by two pillars wrought with gold, he gave order not to be touched, for he would send it to Alfonso the Castilian. The Bishop Don Hieronymo, that perfect one with the shaven crown, he had his fill in that battle, fighting with both hands; no one could tell how many he slew. Great booty came to him, and moreover the Cid sent him the tithe of his fifth. Glad were the Christian folk in Valencia for the great booty which they had gotten, and glad was Doña Ximena and her daughters, and glad were all those ladies who were married.

Poema del Cid. 1780. 1811. Chr. del Cid. cap. 221.

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XXIII. King Yucef, after the pursuit was given over, and he saw that he might come forth from the Castle, fled to Denia, and embarked in his ships, and returned to Morocco. And thinking every day how badly he had sped, and how he had been conquered by so few, and how many of his people he had lost, he fell sick and died. But before he died he besought his brother, who was called Bucar, that for the tie there was between them, he would take vengeance for the dishonor which he had received from the Cid Campeador before Valencia; and Bucar promised to do this, and swore also upon the Koran, which is the book of their law. And accordingly he came afterwards across the sea, with nine and twenty Kings, as shall be related when the time comes.

How King Yucef died, and of the charge which he gave to his brother to revenge him.

Chr. del Cid. cap. 221.

XXIV. Then the Cid sent Alvar Fañez and Pero Bermudez with a present to King Alfonso his Lord. And the present which he sent was two hundred horses saddled and bridled, with each a sword hanging from the saddle-bow; and also the noble tent which he had won from King Yucef of Morocco. This present he gave, because the King had sent him his wife and daughters when he asked for them, and because of the honor which he had done them, and that the King might not speak ill of him who commanded in Valencia. Alvar Fañez and Pero Bermudez went their way towards Castille, over sierras and mountains and waters; and they asked where the King was, and it was told them that he was at Valladolid, and thither they went. And when they drew nigh unto the city, they sent to let him know of their coming, and to ask of him whether he thought it good for them to come into the city unto him, or if he would come out to them, for they were a great company, and the present a full great one, which he would see better without, than in the town. And the King thought this best, and he went to horse, and bade all the hidalgos who were with him do the like. Now the Infantes of Carrion were there, Diego Gonzalez, and Ferrando Gonzalez, the sons

Of the present which the Cid sent unto the King.

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BOOK VII.

of Count Don Gonzalo. And they found the company of the Cid about half a league from the town, and when the King saw how many they were, he blest himself, for they seemed like a host. And Minaya and Pero Bermudez pricked on when they saw him, and came before him, and alighted, and knelt down, and kissed the ground and kissed both his feet: and he bade them rise and mount their horses, and would not hear them till they had mounted, and taken their places one at his right hand, and the other at his left. And they said, Sir, the Cid commends himself to your grace as his liege Lord, and thanks you greatly for having sent him with such honor his wife and daughters. And know, Sir, that since they arrived, he hath achieved a great victory over the Moors, and their King Yucef of Morocco, the Miramamolin, who besieged him in Valencia with fifty thousand men. And he went out against them, and smote them, and hath sent you these two hundred horses from his fifth. Then Alvar Fañez gave order that the horses should be led forward. And this was the manner in which they came. The two hundred horses came first, and every one was led by a child, and every one had a sword hanging from the saddle, on the left side; and after them came the pages of all the knights in company, carrying their spears, and then the company, and after them an hundred couple with spears in rest. And when they had all past by, the King blest himself again, and he laughed and said that never had so goodly a present been sent before to King of Spain by his vassal. And Alvar Fañez said moreover, Sir, he hath sent you a tent, the noblest that ever man saw, which he won in this battle: and the King gave order that the tent should be spread, and he alighted and went into it, he and all his people, and he was greatly pleased; and they all said that they had never seen so noble a tent as this: and the King said he had won many from the Moors, but never such as this. But albeit that all the others were well pleased, Count Don Garcia was not so; and he and

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ten of his lineage talked apart, and said that this which the Cid had done was to their shame, for they hated the Cid in their hearts. And King Don Alfonso said, Thanks be to God and to Sir Saint Isidro of Leon, these horses may do me good service; and he gave three of them to Minaya, and Pero Bermudez, and bade them choose, and he ordered food and clothing to be given them while they remained, and said that he would give them complete armor when they returned, such as was fit for them to appear in before my Cid. And they were lodged, and all things that were needful provided for them and their people.

Chr. del Cid. cap. 222. Chr. Gen. ff. 279. Poema del Cid. v. 1812. 1827.

XXV. When the Infantes of Carrion, Diego Gonzalez and Ferrando Gonzalez, saw the noble present which the Cid had sent unto the King, and heard how his riches and power daily increased, and thought what his wealth must needs be when he had given those horses out of the fifth of one battle, and moreover that he was Lord of Valencia: they spake one with the other, and agreed, that if the Cid would give them his daughters to wife, they should be well married, and become rich and honorable. And they agreed together that they would talk with the King in private upon this matter. And they went presently to him, and said, Sir, we beseech you of your bounty to help us in a thing which will be to your honor; for we are your vassals, and the richer we are the better able shall we be to serve you. And the King asked of them what it was they would have, and they then told him their desire. And the King thought upon it awhile, and then came to them, and said, Infantes, this thing which you ask lies not in me, but in the Cid; for it is in his power to marry his daughters, and peradventure he will not do it as yet. Nevertheless that ye may not fail for want of my help, I will send to tell him what ye wish. Then they kissed his hand for this favor. And the King sent for Alvar Fañez and Pero Bermudez, and went apart with them, and praised the Cid, and thanked him for the

How the Infantes of Carrion desired to marry the Cid's daughters.

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BOOK VII.

good will which he had to do him service, and said that he had great desire to see him. Say to him, he said, that I beseech him to come and meet me, for I would speak with him concerning something which is to his good and honor. Diego and Ferrando, the Infantes of Carrion, have said unto me that they would fain wed with his daughters, if it seemeth good to him; and methinks this would be a good marriage. When Alvar Fañez and Pero Bermudez heard this, they answered the King, and said, Certain we are, Sir, that neither in this, nor in anything else will the Cid do aught but what you, Sir, shall command or advise. When ye have your meeting ye will agree concerning it as is best. Then they kissed his hand, and took their leave.

Chr. del Cid. cap. 223. Chr. Gen. ff. 280. Poema del Cid. 1888. 1923.

How the meeting was appointed between the King and the Cid.

XXVI. On the morrow the messengers of the Cid departed from Valladolid, and took their way towards Valencia; and when the Cid knew that they were nigh at hand he went out to meet them, and when he saw them he waxed joyful; and he embraced them, and asked what tidings of his Lord Alfonso. And they told him how they had sped, and how greatly the King loved him; and when we departed, said they, he bade us beseech you to come and meet him anywhere where you will appoint, for he desireth to speak with you concerning the marriage of your daughters with the Infantes of Carrion, if it should please you so to bestow them: now by what the King said it seemeth unto us that this marriage pleaseth him. And when the Cid heard this he became thoughtful, and he said to them after awhile, What think ye of this marriage? And they answered him, Even as it shall please you. And he said to them, I was banished from my own country, and was dishonored, and with hard labor gained I what I have got; and now I stand in the King's favor, and he asketh of me my daughters for the Infantes of Carrion. They are of high blood and full orgullous, and I have no liking to this match; but if our Lord the King adviseth it we can do no otherwise: we will talk of this, and God send it for the best. So they entered

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Valencia, and the Cid spake with Doña Ximena touching this matter, and when she heard it it did not please her; nevertheless she said, if the King thought it good they could do no otherwise. Then the Cid gave order to write letters to the King, saying, that he would meet the King as he commanded, and whatever the King wished that he would do. And he sealed the letters well, and sent two knights with them. And when the King saw the letters he was well pleased, and sent others to say that the time of their meeting should be three weeks after he received these letters, and the place appointed[1] was upon the Tagus, which is a great river.

Chr. del Cid. cap. 224. Chr. Gen. ff. 280. Poema del Cid. 1924. 1973.

XXVII. Now began they to prepare on both sides for this meeting. He who should relate to you the great preparations, and the great nobleness which were made for the nonce, would have much to recount. Who ever saw in Castille so many a precious mule, and so many a good-going palfrey, and so many great horses, and so many goodly streamers set upon goodly spears, and shields adorned with gold and with silver, and mantles, and skins, and rich sendals of Adria?[2] The King sent great store of food to the banks of the Tagus, where the place of meeting was appointed. Glad were the Infantes of Carrion, and richly did they bedight themselves; some things they paid for, and some they went in debt for: great was their company, and with the King there were many Leonese and Galegos, and Castilians out of number. My Cid the Campeador made no tarriance in Valencia; he made ready for the meeting: there was many a great mule, and many a palfrey,

How they made ready for the meeting.

[1] The Poem leaves the place of meeting at the Cid's choice, . . which is something over-courteous on the King's part. The *Chronica del Cid* names 'Requena, which is near Valencia,' making the King appoint it. This is still less likely. I follow the scene of the Poem.

[2] Adria, which the Spanish editor observes upon this passage must have been famous for this sendal-silk, is a city belonging to what was once the Venetian State; it has been greatly reduced by inundations.

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BOOK VII.

and many a good horse, and many a goodly suit of arms, cloaks, and mantles both of cloth and of peltry;[1] . . great and little are all clad in colors. Alvar Fañez Minaya, and Pero Bermudez, and Martin Munoz, and Martin Antolinez that worthy Burgalese, and the Bishop Don Hieronymo that good one with the shaven crown, and Alvar Alvarez, and Alvar Salvadores, and Muño Gustios that knight of prowess, and Galind Garcia of Aragon; all these and all the others made ready to go with the Cid. But he bade Alvar Salvadores and Galind Garcia and all those who were under them, remain and look with heart and soul to the safety of Valencia, and not open the gates of the Alcazar neither by day nor by night, for his wife and daughters were there, in whom he had his heart and soul, and the other ladies with them; he like a good husband gave order that not one of them should stir out of the Alcazar till he returned. Then they left Valencia and pricked on more than apace; more than a thousand knights, all ready for war, were in this company. All those great horses that paced so well and were so soft of foot, my Cid won; they were not given to him.

Poema del Cid. 1974. 2022. Chr. del Cid. cap. 224. 225. Chr. Gen. ff. 280.

Of the meeting.

XXVIII. King Don Alfonso arrived first by one day at the place of meeting, and when he heard that the Cid was at hand, he went out with all his honorable men, more than a long league to meet him. When he who was born in a good hour had his eye upon the King, he bade his company halt, and with fifteen of the knights whom he loved best he alighted, and put his hands and his knees to the ground, and took the herbs of the field between his teeth, as if he would have eaten them,[2] weeping for great joy; . . thus did

[1] *Pellizones.*

[2] Neither of the Chronicles make the Cid thus enact Nebuchadnezzar before his Lord the King; both however represent him as offering to kiss his feet. It is remarkable that even this should not have been felt as a humiliation; and that so free a people as the Spaniards should have adopted the loathsome forms of eastern servility from the Moors.

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he know how to humble himself before Alfonso his Lord; and in this manner he approached his feet and would have kissed them. And the King drew back and said, The hand, Cid Campeador, not the foot! And the Cid drew nigh upon his knees and besought grace, saying, In this guise grant me your love, so that all present may hear. And the King said that he forgave him, and granted him his love with his heart and soul. And the Cid kissed both his hands, being still upon his knees; and the King embraced him, and gave him the kiss of peace. Well pleased were all they who beheld this, save only Alvar Diez and Garcia Ordoñez, for they did not love the Cid. Then went they all toward the town, the King and the Cid talking together by the way. And the Cid asked the King to eat with him, and the King answered, Not so, for ye are not prepared; we arrived yesterday, and ye but now. Eat you and your company therefore with me, for we have made ready. To-day, Cid Campeador, you are my guest, and to-morrow we will do as pleases you. Now came the Infantes of Carrion up and humbled themselves before the Cid, and he received them well, and they promised to do him service. And the company of the Cid came up, and kissed the King's hand. So they alighted and went to meat; and the King said unto the Cid that he should eat with him at his table; howbeit he would not. And when the King saw that he would not take his seat with him, he ordered a high table to be placed for the Cid and for Count Don Gonzalo, the father of the Infantes of Carrion. All the while that they ate the King could never look enough at the Cid, and he marvelled greatly at his beard, that it had grown to such length. And when they had eaten they were merry, and took their pleasure. And on the morrow the King and all they who went with him to this meeting, ate with the Cid, and so well did he prepare for them that all were full joyful, and agreed in one thing, that they had not eaten better for three years. There was not a man

Poema del Cid. 2023. 2077. Chr. del Cid. cap. 225. Chr. Gen. ff. 281.

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BOOK VII.

there who did not eat upon silver, and the King and the chief persons ate upon dishes and trenchers[1] of gold. And when the Infantes saw this they had the marriage more at heart than before.

How the King asked the Cid to give his daughters in marriage to the Infantes.

XXIX. On the morrow as soon as it was day, the Bishop Don Hieronymo sung mass before the King, in the oratory of the Cid: and when it was over, the King said before all who were there assembled, Counts and Infanzones and knights, hear what I shall say unto the Cid. Cid Ruydiez, the reason wherefore I sent for you to this meeting was twofold: first, that I might see you, which I greatly desired, for I love you much because of the many and great services which you have done me, albeit that at one time I was wroth against you, and banished you from the land. But you so demeaned yourself that you never did me disservice, but contrariwise, great service, both to God and to me, and have won Valencia, and enlarged Christendom, wherefore I am bound to show favor unto you, and to love you alway. The second reason was, that I might ask you for your two daughters Doña Elvira and Doña Sol, that you would give them in marriage to the Infantes of Carrion, for this methinks would be a fit marriage, and to your honor and good. When the Cid heard this, he was in a manner bound to consent, having them thus demanded from him; and he answered and said, Sir, my daughters are of tender years, and if it might please you, they are yet too young for marriage. I do not say this as if the Infantes of Carrion were not worthy to match with them, and with better than they. And the King bade him make no excuse, saying, that he should esteem himself well served if he gave his consent. Then the Cid said, Sir, I begat them, and you give them in marriage;[2] both I and they are yours, . .

[1] *Tajaderos*; the English corresponds in etymology.

[2] Both the Poem and the *Chronica del Cid* say, *Vos las criastes*, . . you bred them up, . . which is in contradiction to the history. *Vos las casays* are the words of the *Chronica General*.

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give them to whom you please, and I am pleased therewith. When the King heard this he was well pleased, and he bade the Infantes kiss the hand of the Cid Campeador, and incontinently they changed swords before the King, and they did homage to him, as sons-in-law to their father-in-law. Then the King turned to the Cid and said, I thank thee, Ruydiez, that thou hast given me thy daughters for the Infantes of Carrion: and here I give them to the Infantes to be their brides; I give them and not you, and I pray God that it may please him, and that you also may have great joy herein. The Infantes I put into your hands; they will go with you, and I shall return from hence, and I order that three hundred marks of silver be given to them for their marriage, and they and your daughters will all be your children.

Chr. del Cid. cap. 225. 226. Chr. Gen. ff. 281. Poema del Cid. 2078. 2129.

XXX. Eight days this meeting lasted; the one day they dined with the King, and the other with the Cid. Then was it appointed that on the morrow at sunrise every one should depart to his own home. My Cid then began to give to every one who would take his gifts, many a great mule, and many a good palfrey, and many a rich garment, . . every one had what they asked, . . he said no to none. Threescore horses did my Cid give away in gifts; well pleased were all they who went to that meeting. And now they were about to separate, for it was night. The King took the Infantes by the hand, and delivered them into the power of my Cid the Campeador, . . See here your sons: from this day, Campeador, you will know what to make of them. And the Cid answered, Sir, may it please you, seeing it is you who have made this marriage for my daughters, to appoint some one to whom I may deliver them, and who may give them, as from your hand, to the Infantes. And the King called for Alvar Fañez Minaya, and said, You are sib to the damsels: I command you, when you come to Valencia, to take them with your own hands, and give them to the Infantes, as I should do if that I were there present:

How the Cid dispeeded himself of the King.

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BOOK VII.

and be you the brides' father. Then said the Cid, Sir, you must accept something from me at this meeting. I bring for you twenty palfreys, these that are gaily trapped, and thirty horses fleet of foot, these that are well caparisoned, . . take them, and I kiss your hand. Greatly have you bound me, said King Don Alfonso ; I receive this gift, and God and all Saints grant that it may be well requited ; if I live you shall have something from me. Then my Cid sprung up upon his horse Bavieca, and he said, Here I say before my Lord the King, that if any will go with me to the wedding, I think they will get something by it ! And he besought the King that he would let as many go with him as were so minded ; and the King licensed them accordingly. And when they were about to part, the company that went with the Cid was greater than that which returned with the King. And the Cid kissed the King's hand and dispeeded himself with his favor, and the King returned to Castille.

Chr. del Cid. cap. 226. Chr. Gen. ff. 281. Poema del Cid. 2121. 2176.

Of the conditions of the Infantes.

XXXI. My Cid went his way toward Valencia, and he appointed Pero Bermudez and Muño Gustios, than whom there were no better two in all his household, to keep company with the Infantes of Carrion and be their guard, and he bade them spy out what their conditions were ; and this they soon found out. The Count Don Suero Gonzalez went with the Infantes ; he was their father's brother, and had been their *Ayo* and bred them up, and badly had he trained them, for he was a man of great words, good of tongue, and of nothing else good ; and full scornful and orgullous had he made them, so that the Cid was little pleased with them, and would willingly have broken off the marriage ; but he could not, seeing that the King had made it. And when they reached Valencia, the Cid lodged the Infantes in the suburb of Alcudia, where he had formerly lodged himself ; and all the company who were come to the marriage were quartered with them. And he went to the Alcazar.

Chr. del Cid. cap. 226. Chr. Gen. ff. 281. Poema del Cid. v. 2177. 2193.

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How Alvar Fañez gave his kinswomen to the Infantes.

XXXII. On the morrow the Cid mounted his horse and rode into Alcudia, and brought the Infantes his sons-in-law from thence with him into the city to the Alcazar, that they might see their brides Doña Elvira and Doña Sol. Doña Ximena had her daughters ready to receive them in full noble garments, for since midnight they had done nothing but prink and prank themselves. Full richly was the Alcazar set out that day, with hangings both above and below, purple and samite,[1] and rich cloth. The Cid entered between the Infantes, and all that noble company went in after them; and they went into the chief hall of the Alcazar, where Doña Ximena was with her daughters; and when they saw the Cid and the Infantes, they rose up and welcomed them right well. And the Cid took his seat upon his bench with one of the Infantes on one side of him, and one on the other, and the other honorable men seated themselves on the *estrados*, each in the place where he ought to be, and which belonged to him; and they remained awhile silent. Then the Cid rose and called for Alvar Fañez and said, Thou knowest what my Lord the King commanded; fulfil now his bidding, . . take thy cousins, and deliver them to the Infantes, for it is the King who gives them in marriage, and not I. And Alvar Fañez arose and took the damsels one in each hand, and delivered them to the Infantes, saying, Diego Gonzalez, and Ferrando Gonzalez, I deliver unto you these damsels, the daughters of the Cid Campeador, by command of King Don Alfonso my Lord, even as he commanded. Receive you them as your equal helpmates,[2] as the law of Christ enjoineth. And the Infantes took each his bride by the hand, and went to the Cid and kissed his hand, and the same did they to their mother Doña Ximena Gomez: and the Bishop Don Hieronymo espoused them, and they exchanged rings. When this was done, the Cid went and seated himself on the *estrado* with the ladies, he and Doña

[1] *Xamed.* [2] *Parejas.*

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BOOK VII.

Ximena in the middle, and beside him he placed Doña Elvira his eldest daughter, and by her, her spouse the Infante Diego Gonzalez; and Doña Sol was seated on the other side, by her mother, and the Infante Ferrando by her. And when they had solaced themselves awhile, the Cid said that now they would go eat, and that the marriage should be performed on the morrow, and he besought and commanded the Bishop Don Hieronymo to perform it in such a manner that no cost should be spared, but that every thing should be done so completely, that they who came from Castille to this wedding might alway have something to tell of.

Chr. del Cid. cap. 227. 228. Chr. Gen. ff. 282. Poema del Cid. 2193. 2245.

Of the marriage.

XXXIII. On the morrow they went to the Church of St. Mary, and there the Bishop Don Hieronoymo sate awaiting them, and he blest them all four at the altar. Who can tell the great nobleness which the Cid displayed at that wedding, the feasts and the bull-fights, and the throwing at the target, and the throwing canes, and how many joculars were there, and all the sports which are proper at such weddings? As soon as they came out of Church they took horse and rode to the Glera; three times did the Cid change his horse that day; seven targets were set up on the morrow, and before they went to dinner all seven were broken. Fifteen days did the feasts at this wedding continue; then all they who had come there to do honor to the Cid took leave of him and of the Infantes. Who can tell the great and noble gifts which the Cid gave to them, both to great and little, each according to his quality, vessels of gold and silver, rich cloth, cloaks, furs, horses, and money beyond all reckoning, so that all were well pleased. And when it was told in Castille with what gifts they who had been to the wedding were returned, many were they who repented that they had not gone there.

Chr. del Cid. cap. 228. Chr. Gen. ff. 282. Poema del Cid 2247. 2279.

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HERE BEGINNETH THE EIGHTH BOOK

OF THE

CHRONICLE OF THE CID.

BOOK VIII.

I. Now the history relateth that Gilbert, a sage who wrote the history of the Moorish Kings who reigned in Africa, saith, that Bucar remembering the oath which he had made to his brother King Yucef, how he would take vengeance for him for the dishonor which he had received from the Cid Ruydiez before Valencia, ordered proclamation to be made throughout all the dominions of his father, and gathered together so great a power of Moors, that among the Captains of his host there were twenty and nine Kings; this he could well do, for his father was Miramamolin, which is as much as to say Emperor. And when he had gathered together this mighty host, he entered into his ships and crost the sea and came unto the port of Valencia, and what there befell him with the Cid the history shall relate in due time.

How King Bucar made ready to revenge his brother King Yucef.

Chr. del Cid. cap. 229.

II. Two years after their marriage did the Infantes of Carrion sojourn in Valencia in peace and pleasure, to their own great contentment, and their uncle Suero Gonzalez with them; and at the end of those two years, there came to pass a great misadventure, by reason of which they fell out with the Cid, in whom there was no fault. There was a lion

Of the cowardice shown by the Infantes of Carrion when the lion brake loose.

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BOOK VIII.

in the house of the Cid, who had grown a large one, and a strong, and was full nimble: three men had the keeping of this lion, and they kept him in a den which was in a court-yard, high up in the palace; and when they cleansed the court they were wont to shut him up in his den, and afterward to open the door that he might come out and eat: the Cid kept him for his pastime, that he might take pleasure with him when he was minded so to do. Now it was the custom of the Cid to dine every day with his company, and after he had dined, he was wont to sleep awhile upon his seat. And one day when he had dined there came a man and told him that a great fleet was arrived in the port of Valencia, wherein there was a great power of the Moors, whom King Bucar had brought over, the son of the Miramamolin of Morocco. And when the Cid heard this, his heart rejoiced and he was glad, for it was nigh three years since he had had a battle with the Moors. Incontinently he ordered a signal to be made that all the honorable men who were in the city should assemble together. And when they were all assembled in the Alcazar and his sons-in-law with them, the Cid told them the news, and took counsel with them in what manner they should go out against this great power of the Moors. And when they had taken counsel the Cid went to sleep upon his seat, and the Infantes and the others sate playing at tables and chess. Now at this time the men who were keepers of the lion were cleaning the court, and when they heard the cry that the Moors were coming, they opened the den, and came down into the palace where the Cid was, and left the door of the court open. And when the lion had ate his meat and saw that the door was opened he went out of the court and came into the palace, even into the hall where they all were; and when they who were there saw him, there was a great stir among them; but the Infantes of Carrion showed greater cowardice than all the rest. Ferrando Gonzalez having no shame, neither for the Cid nor for the others who were present, crept under

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the seat whereon the Cid was sleeping, and in his haste he burst his mantle and his doublet also at the shoulders. And Diego Gonzalez, the other, ran to a postern door, crying, I shall never see Carrion again! This door opened upon a court-yard where there was a wine press, and he jumped out and by reason of the great height could not keep on his feet, but fell among the lees and defiled himself therewith. And all the others who were in the hall wrapt their cloaks around their arms, and stood round about the seat whereon the Cid was sleeping, that they might defend him. The noise which they made awakened the Cid, and he saw the lion coming towards him, and he lifted up his hand and said, What is this? . . and the lion hearing his voice stood still; and he rose up and took him by the mane, as if he had been a gentle mastiff, and led him back to the court where he was before, and ordered his keepers to look better to him for the time to come. And when he had done this he returned to the hall and took his seat again; and all they who beheld it were greatly astonished.

Chr. del Cid. cap. 230. Chr. Gen. ff. 282. Poema del Cid. 2288. 2313.

III. After some time Ferrando Gonzalez crept from under the seat where he had hidden himself, and he came out with a pale face, not having yet lost his fear, and his brother Diego got from among the lees: and when they who were present saw them in this plight you never saw such sport as they made; but my Cid forbade their laughter.[1] And Diego went out to wash himself and change his garments, and he sent to call his brother forth, and they took counsel together in secret, and said to each other, Lo now, what great dishonor this Ruydiez our father-in-law hath done us, for he let this lion loose for the nonce, to put us to shame. But in an evil day were we born if we do not revenge this upon his daughters. Badly were we matched with them, and now for the after-feast he hath made this

How the Infantes plotted to revenge themselves upon the Cid.

[1] Thus the Poem, with more feeling of propriety than both the Chronicles, which make him publicly reproach the Infantes for their cowardice.

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BOOK VIII.

mockery of us! But we must keep secret this which we bear in mind, and not let him wit that we are wrath against him, for otherwise he would not let us depart from hence, neither give us our wives to take with us, and he would take from us the swords Colado and Tizona which he gave us... We will therefore turn this thing into merriment before him and his people, to the end that they may not suspect what we have at heart. While they were thus devising their uncle Suero Gonzalez came in, and they told him of their intent. And he counselled them to keep their wrath secret, as they said, till this stir of the Moors from beyond sea was over, and then they should demand their wives of the Cid that they might take them to their own country: This, said he, the Cid can have no reason to deny, neither for detaining ye longer with him; and when ye are got away far out of his land, then may ye do what ye will with his daughters, and ill will ye do if ye know not how to revenge yourselves; so shall ye remove the dishonor from yourselves, and cast it upon him and his children. This wicked counsel did Suero Gonzalez give unto his nephews, which he might have well excused giving, and then both he and they would not have come off so badly as the history will in due season relate.

Chr. del Cid, cap. 230. 231. Chr. Gen. ff. 283. Poema del Cid. 2314. 2320.

How the Infantes were afraid when they beheld the great power of the Moors.

IV. After Suero Gonzalez and his nephews had taken this evil counsel together, they went to their lodging, and on the morrow they went to the Alcazar, and came to the Cid where he was preparing for business. And when they drew nigh, the Cid rose and welcomed them right well, and they carried a good countenance towards him, and made sport of what had happened about the lion. And the Cid began to give order in what array they should go out to battle. While they were in this discourse, a great cry was heard in the town and a great tumult, and this was because King Bucar was come with his great power into the place which is called the Campo del Quarto, which is a league from Valencia, and there he was pitching his tents; and when this was done the camp made a mighty show, for the history saith

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that there were full five thousand pavilions, besides common tents. And when the Cid heard this, he took both his sons-in-law and Suero Gonzales with them, and went upon the highest tower of the Alcazar, and showed them the great power which King Bucar of Morocco had brought; and when he beheld this great power he began to laugh and was exceeding glad: but Suero Gonzalez and his nephews were in great fear: howbeit they would not let it be seen. And when they came down from the tower the Cid went foremost, and they tarried behind, and said, If we go into this battle, we shall never return to Carrion. Now it so chanced that Muño Gustios heard them, and he told it to the Cid, and it grieved the Cid at heart; but he presently made sport of it, and turned to his sons-in-law, and said, You, my sons, shall remain in Valencia and guard the town, and we who are used to this business will go out to battle;[1] and they when they heard this were ashamed, for they weened that some one had overheard what they said; and they made answer, God forefend, Cid, that we should abide in Valencia! we will go with you to the work, and protect your body as if we were your sons, and you were the Count Don Gonzala Gomez, our father. And the Cid was well pleased hearing them say this.

Chr. del Cid. cap. 232. Chr. Gen. ff. 283. Poema del Cid 2321. 2347.

V. While they were thus saying, word was brought to the Cid that there was a messenger from King Bucar at the gate of the town, who would fain speak with him. The name of this Moor was Ximen de Algezira, and the Cid gave order that he should be admitted. Now the history saith, God had given such grace to my Cid that never Moor beheld his face without having great fear of him; and this Ximen began to gaze upon his countenance, and said

Of the message sent by King Bucar to the Cid.

[1] A gap occurs here in the Poem, the MS. wanting a leaf in this place. It seems by the first lines which follow, as if some quarrel had been related between Pero Bermudez and one of the Infantes, who had been extolling his own courage.

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BOOK VIII.

nothing, for he could not speak. And so great was the fear which came upon him, that the Cid perceived it, and bade him take courage and deliver the bidding of his Lord, without fear or shame, for he was a messenger. And when the Moor heard this, he laid aside his fear, and recovered heart, and delivered his bidding fully, after this wise. Sir Cid Campeador, King Bucar my Lord hath sent me to thee saying, great wrong hast thou done him in holding Valencia against him, which belonged to his forefathers; and moreover thou hast discomfited his brother King Yucef. And now he is come against thee with twenty and nine Kings, to take vengeance for his brother, and to win Valencia from thee in spite of thee and of all who are with thee. Nevertheless, King Bucar saith, that inasmuch as he hath heard that thou art a wise man and of good understanding, he will show favor unto thee, and let thee leave Valencia with all the lands thereof, and go into Castille, and take with thee all that is thine. And if thou wilt not do this he sends to say that he will fight against Valencia, and take thee and thy wife and thy daughters, and torment thee grievously, in such manner that all Christians who shall hear tell of it shall talk thereof for evermore. This is the bidding of my Lord King Bucar.

Chr. del Cid. cap. 233. Chr. Gen. ff. 284.

Of the answer of the Cid.

VI. When the Cid heard this, notwithstanding he was wroth at heart, he would not manifest it, but made answer in few words and said, Go tell thy Lord King Bucar I will not give him up Valencia: great labor did I endure in winning it, and to no man am I beholden for it in the world, save only to my Lord Jesus Christ, and to my kinsmen and friends and vassals who aided me to win it. Tell him that I am not a man to be besieged, and when he does not expect it I will give him battle in the field; and would that even as he has brought with him twenty and nine Kings, so he had brought all the Moors of all Pagandom, for with the mercy of God in which I trust, I should think to conquer them all. Bear this answer to your Lord, and come here

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no more with messages, neither on this account, nor on any other. When Ximen de Algezira, the Moorish messenger, heard this, he left Valencia and went unto his Lord and told him before the twenty and nine Kings all that the Cid had said. And they were astonished at the brave words of the Cid, for they did not think that he would have resisted, so great was their power, neither did they ween that he would so soon come out to battle. And they began to give order to set their siege round about Valencia, as the history, and as Gilbert also relateth. This King Bucar and his brother King Yucef were kinsmen of Alimaymon, who had been King of Toledo and Valencia, and this was the reason why Bucar said that Valencia had belonged to his forefathers.

Chr. del Cid. cap. 233. Chr. Gen. ff. 284.

VII. No sooner had Ximen, the messenger of King Bucar, left the city, than the Cid ordered the bell to be struck, at the sound of which all the men at arms in Valencia were to gather together. Incontinently they all assembled before the Cid, and he told them all to be ready full early on the morrow, to go out and give battle to the Moors. And they made answer with one accord that they were well pleased to do this, for they trusted in God and in his good fortune that they should overcome them. On the morrow therefore, at the first cock-crow, they confessed and communicated, as was their custom, and before the morning brake they went forth from Valencia. And when they had got through the narrow passes among the gardens, the Cid set his army in array. The van he gave to Alvar Fañez Minaya, and to Pero Bermudez who bore his banner; and he gave them five hundred horsemen, and a thousand and five hundred men a-foot. In the right wing was that honorable one with the shaven crown, Don Hieronymo the Bishop, with the like number both of horse and foot; and in the left Martin Antolinez of Burgos and Alvar Salvadores, with as many more. The Cid came in the rear with a thousand horsemen all in coats of mail, and two thousand five hundred

Of the order of the Cid's battle.

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BOOK VIII.

men a-foot. And in this array they proceeded till they came in sight of the Moors. As soon as the Cid saw their tents he ordered his men to slacken their pace, and got upon his horse Bavieca, and put himself in the front before all his army, and his sons-in-law the Infantes of Carrion advanced themselves with him. Then the Bishop Don Hieronymo came to the Cid and said, This day have I said the mass of the Holy Trinity before you. I left my own country and came to seek you, for the desire I had to kill some Moors, and to do honor to my order and to my own hands. Now would I be foremost in the business; I have my pennon[1] and my armorial bearing, and will employ them by God's help, that my heart may rejoice. And my Cid, if you do not for the love of me grant this, I will go my ways from you. But the Cid bade him do his pleasure, saying that it would please him also. And then the great multitude of the Moors began to come out of their tents, and they formed their battle in haste, and came against the Christians, with the sound of trumpets and tambours, and with a great uproar; and as they came out upon the alarm, not expecting that the Cid would come against them so soon, they did not advance in order, as King Bucar had commanded. And when the Cid saw this, he ordered his banner to be advanced, and bade his people lay on manfully. The Bishop Don Hieronymo he pricked forward; two Moors he slew with the two first thrusts of the lance; the haft broke, and he laid hand on his sword. God, . . how well the Bishop fought! two he slew with the lance, and five with the sword; the Moors came round about him and laid on load of blows, but they could not pierce his arms. He who was

[1] *Pendon traio a corzas.*
Poema del Cid. 2385.

The Glossary says upon this passage, *parece que se habla de pendon ligero para llevarle quando se corria. Acaso debe leerse* cordas *porque iria asegurado con cuerdas.*

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born in happy hour had his eyes upon him, and he took his shield and placed it before him, and lowered his lance, and gave Bavieca the spur, that good horse. With heart and soul he went at them, and made his way into their first battle; seven the Campeador smote down, and four he slew. In short time they joined battle in such sort that many were slain and many overthrown, on one side and on the other, and so great was the din of strokes and of tambours that none could hear what another said; and they smote away cruelly, without rest or respite.

Chr. del Cid. cap. 234. Chr. Gen. ff. 284. Poema del Cid. 2378. 2407.

VIII. Now it came to pass in this battle that the Infante Diego Gonzalez encountered a Moor of Africa who was of great stature and full valiant withal, and this Moor came fiercely against him; and when the Infante saw how fiercely he was coming, he turned his back and fled. No one beheld this but Felez Muñoz the nephew of the Cid, who was a squire; he set himself against the Moor with his lance under his arm, and gave him such a thrust in the breast, that the streamer of the lance came out all red with blood between his shoulders, and he down'd with the dead man and took his horse by the bridle, and began to call the Infante Diego Gonzalez. When the Infante heard himself called by his name he turned his head to see who called him, and when he saw that it was his cousin Felez Muñoz, he turned and awaited him. And Felez Muñoz said, Take this horse, cousin Diego Gonzalez, and say that you killed the Moor; nobody shall ever know otherwise from me, unless you give just cause. While they were talking the Cid came up, after another Moorish knight, whom he reached just as he came up to them, and smote him with his sword upon the head, so that he split it down to the teeth. When Felez Muñoz saw the Cid, he said, Sir, your son-in-law Don Diego Gonzalez hath great desire to serve and help you in this day's work, and he hath just slain a Moor from whom he hath won this horse: and this pleased the Cid much, for he weened that it was true. And then they all three advanced themselves

How the Cid defeated King Bucar and the twenty-nine Kings.

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BOOK VIII.

toward the midst of the battle, giving great strokes, and smiting and slaying. Who can tell how marvellously the Bishop Don Hieronymo behaved himself in this battle, and how well all the rest behaved, each in his way, and above all, the Cid Campeador, as the greatest and best of all! Nevertheless the power of the Moors was so great that they could not drive them to flight, and the business was upon the balance even till the hour of nones. Many were the Christians who died that day among the foot soldiers; and the dead, Moors and Christians together were so many, that the horses could scant move among their bodies. But after the hour of nones the Cid and his people smote the Moors so sorely that they could no longer stand against them, and it pleased God and the good fortune of the Cid that they turned their backs; and the Christians followed, hewing them down, and smiting and slaying; and they tarried not to lay hands on those whom they felled, but went on in the pursuit as fast as they could. Then might you have seen cords broken, and stakes plucked up as the Christians came to the tents; my Cid's people drove King Bucar's through their camp, and many an arm with its sleeve-mail was lopt off, and many a head with its helmet fell to the ground; and horses ran about on all sides without riders. Seven full miles did the pursuit continue. And while they were thus following their flight the Cid set eyes upon King Bucar, and made at him to strike him with the sword; and the Moorish King knew him when he saw him coming: Turn this way Bucar, cried the Campeador, you who came from beyond sea, to see the Cid with the long beard. We must greet each other and cut out a friendship! God confound such friendship, cried King Bucar, and turned his bridle, and began to fly towards the sea, and the Cid after him, having great desire to reach him. But King Bucar had a good horse and a fresh, and the Cid went spurring Bavieca who had had hard work that day, and he came near his back; and when they were nigh unto the ships, and the Cid saw

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that he could not reach him, he darted his sword at him, and struck him between the shoulders; and King Bucar being badly wounded rode into the sea, and got to a boat, and the Cid alighted and picked up his sword. And his people came up, hewing down the Moors before them, and the Moors in their fear of death ran into the sea, so that twice as many died in the water as in the battle; nevertheless so many were they who were slain in the field, that they were thought to be seventeen thousand persons and upward: but a greater number died in the sea. And so many were they who were taken prisoner, that it was a wonder; and of the twenty and nine kings who came with King Bucar, seventeen were slain. And when the Cid saw that of the Moors some had gotten to the ships and the others were slain or taken, he returned toward their tents.

Chr.delCid. cap. 236. Chr. Gen. ff. 285. Poema del Cid. v. 2409. 2441.

IX. My Cid Ruydiez the Campeador returned from the slaughter; the hood of his mail was thrown back, and the coif upon his head bore the marks of it. And when he saw his sons-in-law the Infantes of Carrion, he rejoiced over them, and said to them to do them honor, Come here my sons, for by your help we have conquered in this battle. Presently Alvar Fañez came up: the shield which hung from his neck was all battered: more than twenty Moors had he slain, and the blood was running from his wrist to his elbow. Thanks be to God, said he, and to the Father who is on high, and to you, Cid, we have won the day. All these spoils are yours and your vassals. Then they spoiled the field, where they found great riches in gold, and in silver, and in pearls, and in precious stones, and in sumptuous tents, and in horses, and in oxen, which were so many that it was a wonder. The poorest man among the Christians was made full rich that day. So great was the spoil that six hundred horses fell to the Cid as his fifth, beside sumpter beasts and camels, and twelve hundred prisoners; and of the other things which were taken no man can give account, nor of the treasure which the Cid won that day in the Campo

Of the great spoil which was won by the Christians.

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BOOK VIII.

del Quarto. God be praised! said the Campeador . . . once I was poor, but now am I rich in lands and in possessions, and in gold and in honor. And Moors and Christians both fear me. Even in Morocco, among their Mosques, do they fear least I should set upon them some night. Let them fear it! I shall not go to seek them, but here will I be in Valencia, and by God's help they shall pay me tribute. Great joy was made in Valencia for this victory, and great was the joy of the Infantes of Carrion; five thousand marks came to them for their portion of the spoil. And when they saw themselves so rich, they and their uncle Suero Gonzalez took counsel together, and confirmed the wicked resolution which they had taken.

Poema del Cid. 2445. 2519. Chr. del Cid. cap. 236. Chr. Gen. ff. 285.

How the Infantes said that they would return into their own country.

X. One day the companions of the Cid were talking before him of this victory, and they were saying who were the young knights that had demeaned themselves well in the battle and in the pursuit, and who had not; but no mention was made of the Infantes; for though some there were who whispered to each other concerning them, none would speak ill of them before the Cid. And the Infantes saw this, and took counsel with their uncle, who ought not to have given them the evil counsel that he did, and they determined forthwith to put their wicked design in execution. So they went before the Cid, and Ferran Gonzalez, having enjoined silence, began to say thus. Cid, thou knowest well the good tie which there is between thee and us, for we hold thee in the place of a father and thou didst receive us as thy sons on the day when thou gavest us thy daughters to be our wives; and from that day we have alway abode with thee, and have alway endeavored to do that which was to thy service; and if we have at any time failed therein it hath not been wilfully, but for lack of better understanding. Now inasmuch as it is long time since we departed from Castille, from our father and from our mother, and because neither we know how it fares with them, nor they how it fares with us, we would now, if you and Doña Ximena should so think

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good, return unto them, and take our wives with us: so shall our father and our mother and our kinsmen see how honorably we are mated, and how greatly to our profit, and our wives shall be put in possession of the towns which we have given them for their dower, and shall see what is to be the inheritance of the children whom they may have. And whensoever you shall call upon us, we will be ready to come and do you service. Then the Cid made answer, weening that this was spoken without deceit, My sons, I am troubled at what ye say, for when ye take my daughters ye take my very heart-strings: nevertheless it is fitting that ye do as ye have said. Go when ye will, and I will give unto you such gifts that it shall be known in Gallicia and in Castille and in Leon, with what riches I have sent my sons-in-law home.

Chr. del Cid. cap. 237. Chr. Gen. ff. 286. Poema del Cid. v. 2541. 2589.

XI. When the Cid had made this reply, he rose from his seat and went to Doña Ximena his wife, and spake with her and with Alvar Fañez, and told them what had passed with his sons-in-law, and what answer he had given. Greatly was Doña Ximena troubled at this, and Alvar Fañez also, that he had consented to what they asked; and she said, I do not think it is wisely done to let them take our daughters from us, and carry them into another country; for these our sons-in-law are traitorous and false at heart, and if I areed them right they will do some dishonor to our daughters, when there will be none there to call them to account. And Alvar Fañez was of the same mind; but the Cid was displeased at this, and marvelled greatly at what they said; and he bade them speak no more thereof, for God would not let it be so, . . neither were the Infantes of such a race as that they should do this; neither, quoth he, would it come into their minds to do it, if only because our Lord King Don Alfonso was he who made the marriage; but if the Devil should tempt them, and they should commit this wickedness, dearly would it cost them!

How Doña Ximena mistrusted the evil purpose of the Infantes.

Chr. del Cid. cap. 238. Chr. Gen. ff. 280.

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BOOK VIII.

Of the parting between the Cid and his daughters.

XII. So the Infantes of Carrion made ready for their departure, and there was a great stir in Valencia. And the two sisters, Doña Elvira and Doña Sol, came and knelt before the Cid, and before Doña Ximena their mother, and said, You send us to the lands of Carrion, and we must fulfil your command; now then give us your blessing, and let us have some of your people with us in Carrion, we beseech you. And the Cid embraced them and kissed them, and the mother kissed them and embraced them twice as much, and they gave them their blessing, and their daughters kissed their hands. And the Cid gave unto his sons-in-law great store of cloth of gold, and of serge, and of wool, and an hundred horses bridled and saddled, and an hundred mules with all their trappings, and ten cups of gold, and an hundred vessels of silver, and six hundred marks of silver in dishes and trenchers and other things. When all this was done they took their departure and went out of Valencia, and the Cid rode out a long league with them. He looked at the birds, and the augury was bad, and he thought that these marriages would not be without some evil. And his heart[1] smote him, and he began to think on what Doña Ximena had said, and to fear least evil should befall him from these sons-in-law, for the manner of their speech was not as it was wont to be. Where art thou my nephew, where art thou Felez Muñoz? Thou art the cousin of my daughters, said he, both in heart and in soul. Go with them even unto Carrion, and see the possessions which are given them, and come back with tidings thereof.[2]

[1] The phrase is literally Spanish . . . *Comenzo de ferirle el corazon muy reziamente. Chronica del Cid.*

[2] The *Chronica del Cid* says that the Cid sent a hundred knights with his daughters, under Martin Pelaez the Asturian, and another knight called Pero Sanchez, who did homage in his hands that they would alway serve his daughters, as their liege ladies, and children of their natural Lord. Neither the Poem, nor the *Chronica General* mention this,

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And Felez Munoz said that he would do this. And the Cid bade him salute the Moor Abengalvon in his name, with whom they should tarry a night at Molina, and bid him do service unto his daughters and his sons-in-law, and accompany them as far as Medina ; and for all that he shall do, said the Cid, I will give him good guerdon. And when the ladies came to take their leave of their father the Cid, and of their mother Doña Ximena, great were the lamentations on both sides, as if their hearts had divined the evil which was to come ; and the Cid strove to comfort them, saying, that he should alway think of them, and would maintain them in good estate : and he gave them his blessing and turned back toward Valencia, and they went their way with their husbands, and that parting was like plucking the nail from the flesh.

Chr. del Cid. cap. 238. Chr. Gen. ff. 286. Poema del Cid. v. 2595. 2651.

XIII. So the Infantes of Carrion went their way, by the Campo del Quarto to Chiva, and to Bonilla, and to Requena, and to Campo-Robres, and they took up their lodging at Villa Taxo. And on the morrow they took the road to Amaja, and leaving it on the right came to Adamuz, and passed by Colcha, and rested at Quintana. And when Abengalvon knew that the daughters of the Cid were coming, he went out joyfully from Molina to meet them, and pitched tents for them in the field, and had food brought there in abundance. God, how well he served them! and on the morrow the Moor gave full rich and noble gifts to the daughters of his Lord the Cid, and to each of the Infantes he gave a goodly horse. And he took horse himself and rode on with them, having two hundred knights in his company. They crossed the mountains of Luzon, and passed Arbuxuelo, and came to Salon, and the Moor lodged them in the place which is called Ansarera : all this he did for the love of the Cid Campeador. Now the Infantes see-

How the Infantes would have slain Abengalvon.

and all that is afterwards related of these knights, is in the latter attributed with more probability to the knights of the Infantes own company.

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BOOK VIII.

ing the riches which this Moor had with him, took counsel together for treason, and said, Lo now if we could slay this Moor Abengalvon, we should possess all these riches as safely as if we were in Carrion, and the Cid could never take vengeance. And a Moor who understood the Latin of the country, heard them and knew what they said, and he went to Abengalvon, and said unto him, *Acaiaz*, that is to say, Sire, take heed, for I heard the Infantes of Carrion plotting to kill thee. Abengalvon the Moor was a bold Baron, and when this was told him, he went with his two hundred men before the Infantes, and what he said to them did not please them. Infantes of Carrion, he said, tell me what have I done ? I have served ye without guile, and ye have taken counsel for my death. If it were not for the sake of my Cid, never should you reach Carrion ! I would carry back his daughters to the loyal Campeador, and so deal with you that it should be talked of over the whole world. But I leave ye for traitors as ye are. Doña Elvira and Doña Sol, I go with your favor. God grant that this marriage may please your father ! Having said this the good Moor returned to Molina.

Poema del Cid. 2653. 2698. Chr. del Cid. cap. 239. Chr. Gen. ff. 286.

Of the great cruelty which the Infantes committed upon their wives.

XIV. They went on by Valdespino, and by Parra, and Berrocal, and Val de Endrinas, and they left Medina Celi on the right, and crost the plain of Barahona, and past near Berlanga ; and they crost the Douro by a ford below the town, and rode on and came into the Oak-wood of Corpes. The mountains were high, and the trees thick and lofty, and there were wild beasts in that place. And they came to a green lawn in the midst of that oak forest, where there was a fountain of clear water, and there the Infantes gave order that their tent should be pitched ; and they passed the night there, making show of love to their wives, which they badly fulfilled when the sun was risen, for this was the place where they thought to put them to shame. Early in the morning they ordered the sumpter beasts to be laden, and the tent struck, and they sent all their company on, so

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that none remained with them, neither man nor woman, but they and their wives were left alone, that they might disport with them at pleasure. And Doña Elvira said to her husband, Why wouldst thou that we should remain alone in this place? And he said, Hold thy peace, and thou shalt see! And the Infantes tore away the mantles from off their wives, and the garments which they wore, save only their inner garment, and they held them by the hair of their head with one hand, and with the other took the girths of their horses. And the women said, Don Diego and Don Ferrando, ye have strong swords and of sharp edge; the one is called Colada and the other Tizona; cut off our heads and we shall become martyrs! But set not this evil example upon us, for whatever shame ye do unto us, shall be to your own dishonor. But the Infantes heeded not what they said, and beat them cruelly with the saddle-girths, and kicked them with their spurs, so that their garments were torn and stained with blood. Oh, if the Cid Campeador had come upon them at that hour! And the women cried out and called upon God and Holy Mary to have mercy upon them; but the more they cried, the more cruelly did those Infantes beat and kick them, till they were covered with blood and swooned away. Then the Infantes took their mantles and their cloaks, and their furs of ermine and other garments, and left them for dead, saying, Lie there, daughters of the Cid of Bivar, for it is not fitting that ye should be our wives, nor that ye should have your dower in the lands of Carrion! We shall see how your father will avenge you, and we have now avenged ourselves for the shame he did us with the Lion. And they rode away as they said this, leaving them to the mountain birds and to the beasts of the forest. Oh if the Cid Campeador had come upon them at that hour! And the Infantes rode on, glorying in what they had done, for they said that the daughters of the Cid were worthy to be their harlots, but not their wives.

Poema del Cid. v. 2699. 2773. Chr. del Cid. cap. 239. Chr. Gen. ff. 287.

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BOOK VIII.

How Felez Muñoz found these dames lying in the forest.

XV. When the Infantes, before they committed this great cruelty, ordered their company to ride forward, Felez Muñoz the nephew of the Cid, rode on with the rest: but this order nothing pleased him, and he was troubled at heart, insomuch that he went aside from his companions, and struck into the forest, and there waited privily till he should see his cousins come, or learn what the Infantes had done to them. Presently he saw the Infantes, and heard what they said to each other. Certes if they had espied him he could not have escaped death. But they pricked on, not seeing him, and he rode back to the fountain, and there he found the women lying senseless, and in such plight as ye have heard. And he made great lamentation over them, saying, Never can it please God that ye my cousins should receive such dishonor! God and St. Mary give them who have done this an evil guerdon! for ye never deserved this, neither are ye of a race to deserve that this or any other evil should betide ye! By this time the women began to come to themselves, but they could not speak, for their hearts were breaking. And Felez Muñoz called out to them, Cousins! Cousins! Doña Elvira! Doña Sol! for the love of God rouse yourselves that we may get away before night comes, or the wild beasts will devour us! And they came to themselves and began to open their eyes, and saw that he who spake to them was Felez Muñoz; and he said to them, For the love of God take heart and let us be gone; for the Infantes will soon seek for me, and if God do not befriend us we shall all be slain. And Doña Sol said to him in her great pain, Cousin, for all that our father hath deserved at your hands, give us water. Felez Muñoz took his hat and filled it with water and gave it to them. And he comforted them and bade them take courage, and besought them to bear up. And he placed them upon his horse, and covered them both with his cloak, and led them through the oak forest, into the thickest part thereof, and there he made a bed of leaves and of grass, and laid them on it, and covered

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them with his cloak, and he sate down by them and began to weep, for he knew not what he should do; for he had no food, and if he went to seek it, great danger was there because they were wounded and bloody, that the wild beasts and the birds of the mountain would attack them; and on the other hand, unless he went to his uncle the Cid, to tell him of this wickedness, none other knew what had been done, and thus there would be no vengeance taken.

Poema del Cid. 2774. 2819. Chr. del Cid. cap. 240. Chr. Gen. ff. 287.

XVI. While Felez Muñoz was in this great trouble the Infantes joined their company, and their spurs were bloody and their hands also from the wounds which they had given their wives. And when their people saw them in this plight, and that their wives were not with them, they weened that some wickedness had been done; and all they who were of good heart and understanding among them went apart, to the number of an hundred, with one who was named Pero Sanchez; and he spake unto them, saying, Friends, these Infantes have done a foul deed upon their wives, the daughters of our Lord the Cid; and they are our liege Ladies, for we did homage to them before their father, and accepted them as such; and the Cid made us knights that we should discharge the duty which we owe to them. Now then, it behoveth us that we arm ourselves, and demand of the Infantes what they have done with our ladies, and require them at their hands. And if they will not deliver them to us, then will we fight against them even to death; for thus shall we do right, and otherwise we shall be ill spoken of, and not worthy to live in the world. This was the counsel which Pero Sanchez gave, and they all held it good and did accordingly. And the Infantes, when they saw them coming and heard their demand, were greatly afraid, and they said, Go to the fountain in the Oak-forest of Corpes, and there ye may find them; we left them safe and sound, and no harm have we done unto them; but we would not take them with us. Ill have ye done, replied those knights, to forsake such wives, and the daughters of such a father, and ill will ye fare

How Pero Sanchez the other knights defied the Infantes.

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BOOK VIII.

for it! And from henceforward, we renounce all friendship with ye, and defy ye for the Cid, and for ourselves, and for all his people. And the Infantes could not reply. And when they saw that the Infantes did not answer, they said, Get ye gone for traitors and false caitiffs; there is no way in the world by which ye can escape from the enemies whom ye have now made! But for all this the Infantes made no reply, and went their way.

Chr. del Cid. cap. 241. Chr. Gen. ff. 287.

How those knights made their complaint to the King.

XVII. Pero Sanchez and those other knights rode back to the green lawn in the Oak-forest, where they had left the dames; and when they came to the fountain they saw that there was blood round about, but the dames were not there; and they were greatly troubled, and knew not where to seek them. And they went about the forest seeking them, calling them aloud, and making great lamentation for the ill that had befallen, and also, because they could not find them. Now Felez Muñoz and the women heard their voices, and were in great fear, for they weened that it was the Infantes and their company, who were returned with intent to kill them; and in their great fear they remained still, and would fain have been far from that place. So Pero Sanchez and they who were with him went about seeking them in vain. Then spake up a knight called Martin Ferrandez, who was a native of Burgos, saying, Friends, it boots us to turn back from hence and follow after the Infantes, and do battle with them, even unto death, because of this wickedness which they have committed, rather than return to the Cid; for if we do not strive to take vengeance, we are not worthy to appear before him. And if, peradventure, we cannot come up with them upon the road, let us go before the King Don Alfonso, and discover unto him this foul deed, and tell him the truth thereof, to the intent that he may order justice to be done for such a thing; for certes, greatly will he be troubled when he knoweth it, and greatly will he be incensed against them, inasmuch as he it was who besought the Cid to give them his daughters to wife. And we will not depart

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from the King's house, nor take unto ourselves any other Lord till the Cid shall have obtained justice in this matter. And all those knights held this counsel to be good, and agreed to do so. And they took their way and followed after the Infantes as fast as they could, taking no rest; but the Infantes had ridden away full speed, and they could not overtake them. And when they saw this they went their way to King Don Alfonso who was at Palencia, and they came before him and kissed his hands, and then with sorrowful hearts told him of the evil which had befallen the Cid, in this dishonor done unto his daughters by the Infantes of Carrion. And when the King heard it, he was grievously offended, as one who had great part therein; and he said unto them, It must needs be, that before many days we shall receive tidings of this from the Cid Campeador, and then upon his complaint we will enter into the business in such wise, that every one shall have justice. Then Pero Sanchez and the other knights kissed the King's hands for what he had said; and they abode in his court, waiting tidings from the Cid.

Chr. del Cid. cap. 242. Chr. Gen. ff. 288.

XVIII. When Felez Muñoz saw that the voices which they heard had ceased, he went after a while to a village which was at hand, to seek food for the dames and for himself; and in this manner he kept them for seven days. And in that village he found a good man, who was a husbandman, and who lived a godly life with his wife and with his daughters; and this good man knew the Cid Ruydiez, for the Cid had lodged in his house, and he had heard tell of his great feats. And when Felez Muñoz knew this he took the man aside, seeing how good a man he was, and how well he spake of the Cid, and told him what had befallen those dames, and how he had hidden them in the wood. And when the good man heard it he had great ruth for them, but he held himself a happy man in that he could do them service; and he took two asses and went with Felez Muñoz to the place where they were hidden, and took with him his

How Felez Muñoz found a good man who took the dames to his house.

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BOOK VIII.

two sons, who were young men. And when the dames saw them they marvelled who they might be, and were ashamed and would have hidden themselves; but they could not. And the good man bent his knees before them, weeping, and said, Ladies, I am at the service of the Cid your father, who hath many times lodged in my house, and I served him the best I could, and he alway was bountiful toward me. And now, this young man, who saith his name is Felez Muños, hath told me the great wrong and dishonor which your husbands, the Infantes of Carrion, have done unto you. And when I heard it I was moved to great sorrow, and for the great desire I have to do service to the Cid and to you, I am come hither, to carry you, if you will be so pleased, upon these beasts, to my house; for you must not remain in this wild forest, where the beasts would devour you. And when you are there, I and my wife and my daughters will serve you the best we can; and you may then send this squire to your father, and we will keep you secretly and well till your father shall send for you; this place is not fit for you, for you would die of cold and hunger. When the good man had said this, Doña Sol turned to Doña Elvira and said, Sister, the good man saith well, and it is better that we should go with him than remain and die here, for so shall we see the vengeance which I trust in God our father will give us. So they gave thanks to God, and to that good man. And he set them upon his beasts, and led them to the village, when it was now night; and they entered his house secretly, so that none knew of their coming save the good man and his family, whom he charged that they should tell no man thereof. And there his wife and his daughters ministered unto them with pure good will.

Chr. del Cid. cap. 243. Chr. Gen. ff. 288.

How Diego Tellez took these dames to Santesteban.

XIX. Then these dames wrote a letter to their father the Cid, which was a letter of credence, that he should believe the tidings which Felez Muñoz would deliver, and they wrote it with the blood from their wounds. And Felez Muñoz went his way toward Valencia; and when he came

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to Santesteban he spake with Diego Tellez, who had been of the company of Alvar Fañez, and told him what had befallen. He, so soon as he heard this great villany, took beasts and seemly raiment, and went for those dames, and brought them from the house of that good man[1] to Santesteban, and did them all honor that he could. They of Santesteban were always gentle men; and they comforted the daughters of the Cid, and there they were healed of their hurts. In the mean time Felez Muñoz proceeded on his journey; and it came to pass that he met Alvar Fañez Minaya, and Pero Bermudez on the way, going to the King with a present which the Cid had sent him; and the present was this, . . two hundred horses, from those which he had won in the battle of Quarto from King Bucar, and an hundred Moorish prisoners, and many good swords, and many rich saddles. And as Alvar Fañez and Pero Bermudez rode on in talk, they thought that it was he, and marvelled greatly; and he when he drew nigh began to tear his hair, and make great lamentation, so that they were greatly amazed. And they alighted, asking him what it was. And he related unto them all that had befallen. But when they heard this, who can tell the lamentation which they made? And they took counsel together what they should do, and their counsel was this, . . that they should proceed to the King, and demand justice at his hands in the name of the Cid, and that Felez Muñoz should proceed to Valencia. So he told them the name of the good man with whom he had left the dames, and the place where he dwelt, and also how he had spoken with Diego Tellez at Santesteban, and then they parted.

Poema del Cid. 2823. 2833. Chr. del Cid. cap. 244. Chr. Gen. ff. 288.

[1] The Poem says that they came to the Douro, and he left them at the Tower of Doña Urraca, and went on to Santesteban; saying nothing of the 'good man,' . . . on the contrary, both Chronicles say nothing of Diego Tellez. They are easily reconciled, by supposing that one supplies what the other omits.

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BOOK VIII.

How Alvar Fañez demanded justice of the King against the Infantes.

XX. Alvar Fañez and Pero Bermudez held on their way, and came to the King, whom they found in Valladolid. And he received them right well, and asked them for the Cid, and they kissed his hand, and said, Sir, the Cid commends himself to your grace; he hath had a good affair with King Bucar of Morocco, and hath defeated him, and nine and twenty Kings who came with him, in the field of Quarto, and great booty did he gain there in gold and in silver, and in horses and tents and cattle; and he hath slain many and taken many prisoners. And in acknowledgment of you as his natural Lord, he sends you two hundred horses, and an hundred black Moors, and many rich saddles and precious swords, beseeching you to accept them at his hand, in token of the desire he hath to do service to God and to you, maintaining the faith of Jesus Christ. And King Don Alfonso made answer and said, that he took the present of the Cid with a right good will, as of the truest and most honorable vassal as ever Lord had: and he gave order to his people to receive it, and bade Alvar Fañez and Pero Bermudez seat themselves at his feet. After a while Alvar Fañez rose and said, Sir, when we departed from the Cid we left him in great honor and prosperity; but on our way we met a squire who is his nephew, by name Felez Muñoz, and he hath told us the evil and the dishonor which both we and the Cid endure in the villany which the Infantes of Carrion have committed upon his daughters. You, Sir, know how great this villany hath been, and how nearly it toucheth you, for the marriage was of your appointment, and I gave them by your command to the Infantes. Pero Sanchez hath told you that the dames were dead, as he believed them to be; but we, Sir, know that they are yet alive, having been grievously hurt and wounded with bridles and spurs, and stript of their garments, . . in which plight Felez Muñoz found them. Certes such a thing as this cannot please God in Heaven, and ought to offend you who are Lord here in your own realm. Now therefore

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we beseech you that you take justice for yourself, and give us and the Cid ours. And let not the Cid be dishonored in your time, for blessed be God, he hath never been dishonored yet, but hath gone alway advancing in honor since King Don Ferrando your father knighted him in Coimbra. To this the King made answer and said, God knoweth the trouble which I resent for this dishonor which hath been done to the Cid, and the more I hear of it the more doth it trouble me, and many reasons are there why it should; for my own sake, and for the sake of the Cid, and for the sake of his daughters; but since they are yet alive the evil is not so great, for as they have been wrongfully put to shame, nothing meriting such treatment, they may be rightfully avenged, as my Cortes shall determine. Moreover it is a grief to me that my vassals the Infantes of Carrion should have erred so badly and with such cruelty; but since it hath been so I cannot but do justice. I hold it good therefore to summon them to my Cortes, which I will assemble for this matter in Toledo, and the time assigned them shall be three months from this day; and do ye tell the Cid to come there with such of his people as he shall think good. Glad were Alvar Fañez and Pero Bermudez of this reply, and they kissed his hand, and dispeeded themselves. And the King ordered mules to be given them for the dames, with right noble saddles and trappings of gold and cloth of gold and of wool, with menever and gris.[1]

Chr. del Cid. cap. 244. Chr. Gen. ff. 289.

XXI. Then Alvar Fañez and Pero Bermudez went their way, and Pero Sanchez and his company departed with them. They went up Val de Esgueva to Peñafiel, and by Roa and Arrueco, and they entered the oak-forest of Corpes, and Pero Sanchez showed the place beside the fountain where the villany had been committed; and they made such la-

How Alvar Fañez went for the dames.

[1] I do not pretend to explain words which have baffled the researches of all glossarists: . . . but it is evident that *peñas de veros e grises* mean these furs whatever they may have been.

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BOOK VIII.

mentation there as if they had seen the dames lie dead before them. Then rode they to the village where the good man dwelt, and went to his dwelling, and good guerdon did they give unto him for the service which he had done, so that he was full well requited. And they took with them the two sons and the two daughters of the good man, that they might recompense them for the good deeds of their father; and the dames gave them in marriage, and made them full rich, and held them even as brothers and as sisters, because of the service which they had received from them. When it was known at Santesteban that Minaya was coming for his kinswomen, the men of that town welcomed him and his company, and they brought him in payment the *efurcion*, that is to say, the supper-money, and it was full great. But Minaya would not accept it at their hands, and he thanked them and said, Thanks, men of Santesteban, for what ye have done, and my Cid the Campeador will thank ye, as I do, and God will give ye your guerdon. Then went they to visit their kinswomen, and when they saw the dames, who can tell the great lamentation which was made on both sides? Albeit that they rejoiced to see each other. And Minaya said unto them, By God, cousins, he knoweth the truth, and your father and mother know it also, . . I misdoubted this when you went away with those false ones; and it grieved me when your father said that he had given his consent that ye should go, and your mother gainsaid it also; but we could not prevail, for he said he had consented. Howbeit, since ye are alive, of evils let us be thankful for the least: you have lost one marriage, and may gain a better, and the day will come when we shall avenge ye. That night they rested at Santesteban, and on the morrow they set forward and took the road towards Atienza, and the men of Santesteban escorted them as far as the river Damor, to do them pleasure. And they past Alcoceba, and went on to the King's Ford, and there took up their lodging at the Casa de Berlanga. On the morrow they lodged at Medina

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Celi, and from thence they went to Milina, and Abengalvon came out with a right good will to welcome them, for love of the Cid, and he did them all the honor that he could. And it was accorded between them that the dames should rest there some days, because of their weakness, and that they should send and let the Cid know what had been done.

Poema del Cid. 2856. 2894. Chr. del Cid. cap. 244. 245. Chr. Gen. ff. 290.

XXII. Then Pero Bermudez went on to Valencia, and Alvar Fañez and the rest of his company abode with the dames in Molina. And when Pero Bermudez arrived he found the Cid Ruydiez just risen with his chivalry from dinner, and when the Cid saw him he welcomed him right well; howbeit he could not refrain from weeping; for before this Felez Muños had told him all. And he stroked his beard and said, Thanks be to Christ, the Lord of this world, by this beard which no one hath ever cut, the Infantes of Carrion shall not triumph in this! And he began to take comfort, hearing how King Don Alfonso had appointed the Cortes. And he took Pero Bermudez by the hand and led him to Doña Ximena, who wept greatly at seeing him, and said, Ah, Pero Bermudez, what tidings bringest thou of my daughters? And he comforted her and said, Weep not, Lady, for I left them alive and well at Molina, and Alvar Fañez with them; by God's blessing you shall have good vengeance for them! Then the Cid seated himself near his wife, and Pero Bermudez took his seat before them, and told them all that he had done, and how the King had summoned them to the Cortes at Toledo. And he said unto the Cid, My uncle and Lord, I know not what to say, but ill is my luck that I could not take vengeance before I returned here: and certes, if I could have found them I would have died, or have completed it: but they when they had done this villany dared not appear before the King, neither in his Court, and therefore he hath issued this summons to them that they should come. Manifestly may it be seen that the King well inclineth to give you justice, if you fail not to

How Pero Bermudez returned to Valencia.

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BOOK VIII.

demand it. Now then I beseech you tarry not, but let us to horse and confront them and accuse them, for this is not a thing to be done leisurely. And the Cid answered and said, Chafe not thyself, Pero Bermudez, for the man who thinketh by chafing to expedite his business, leaveth off worse than he began. Be you certain, that if I die not I shall take vengeance upon those traitors, and I trust in God not to die till I have taken it. Now therefore, give me no more anger than I feel in my own heart, for Felez Muñoz hath given me enough. I thank my Lord King Don Alfonso for the answer which he gave you, and for appointing the Cortes, and in such guise will I appear there as shall gall them who wish ill to me. God willing, we will take our departure in good time! Do you now return to Molina, and bring on my daughters, for I would fain see them; and I will talk with them that they may tell me the whole truth of this thing, that I may know the whole when I go to the court of the King to demand vengeance.

Poema del Cid. 2839. 2843. Chr. del Cid. cap. 245. 246. Chr. Gen. ff. 290.

How the dames returned to Valencia.

XXIII. Pero Bermudez returned the next day to Molina, where Abengalvon had done great honor to the dames, and to Alvar Fañez and all that were with him. And they departed from Molina, and Abengalvon with them, for he would not leave them till he had brought them to Valencia to his Lord the Cid. And when the Cid knew that they were drawing nigh he rode out two leagues to meet them, and when they saw him they made great lamentation, they and all his company, not only the Christians but the Moors also who were in his service. But my Cid embraced his daughters, and kissed them both, and smiled and said, Ye are come, my children, and God will heal you! I accepted this marriage for you, but I could do no other; by God's pleasure ye shall be better mated hereafter. And when they reached Valencia and went into the Alcazar to their mother Doña Ximena, who can tell the lamentation which was made by the mother over her daughters, and the daughters with their mother, and by the women of their household. Three

Poema del Cid. v. 2895 2905. Chr. del Cid. cap. 246. Chr. Gen. ff. 191.

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days did this great lamentation last. And the Cid thanked Abengalvon, his vassal, for the honor which he had shown to his children and their company, and promised to protect him from all who should come against him. And Abengalvon returned to Molina well pleased.

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HERE BEGINNETH THE NINTH BOOK

OF THE

CHRONICLE OF THE CID.

BOOK IX.

How the Cid departed for the Cortes.

I. My Cid the Campeador made ready to appear at the Cortes in Toledo, and he left the Bishop Don Hieronymo, and Martin Pelaez the Asturian, to command in Valencia, and five hundred knights with them, all hidalgos. And he spake with his daughters, and commanded and besought them to tell him the whole truth, how this matter had been, and not say the thing which was false; and they did accordingly, and related unto him all, even as it had befallen them. And the Cid departed from Valencia, and with him went Alvar Fañez Minaya with two hundred knights, and Pero Bermudez with one hundred, and Martin Antolinez with fifty, and Martin Fernandez with other fifty, and Felez Ferruz and Benito Sanchez with fifty each; . . these were five hundred knights. And there went fifty with Martin Garcia and Martin Salvadorez, and fifty with Pero Gonzalvez and Martin Muñoz, and Diego Sanchez of Arlanza went with fifty, and Don Nuño he who colonized Cubiella, and Alvar Bermudez he who colonized Osma, went with forty, and Gonzalo Muñoz of Orbaneja, and Muño Ravia, and Yvañez Cornejo with sixty, and Muño Fernandez the Lord of Monteforte, and Gomez Fernandez he who colonized Pampliega

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with sixty; and Don Garcia de Roa and Serrazin his brother, Lord of Aza, with ninety; and Antolin Sanchez of Soria took with him forty knights who were his children or his kin: . . nine[1] hundred knights were they in all. And there went with them five hundred esquires on foot, all hidalgos, beside those who were bred in his household, and beside other footmen, who were many in number. All these went well clad in right good garments, and with good horses, to serve the Cid both in the Cortes and in war.

Chr. del Cid. cap. 247. Chr. Gen. ff. 291.

II. King Don Alfonso made no delay, but sent out his letters through Leon and Santiago, to the Portugueze and the Galicians, and they of Carrion, and the Castilians, that he would hold a Cortes in Toledo at the end of seven weeks, and that they who did not appear should no longer be accounted his vassals. At this greatly were the Infantes of Carrion troubled, for they feared the coming of my Cid the Campeador. And they took counsel with their kin and prayed the King that he would hold them excused from that Cortes; and the King made answer, that nothing but God should excuse them from it, for the Campeador was coming to demand justice against them, and he, quoth the King, who will not appear, shall quit my kingdoms. So when they saw that they must needs appear, they took counsel with the Count Don Garcia, the enemy of my Cid, who alway wished him ill, and they went with the greatest company that they could assemble, thinking to dismay my Cid the Campeador. And they arrived before him.

How the Infantes would fain have been held excused.

Poema del Cid. 2987. 3024.

III. When my Cid drew nigh unto Toledo, he sent Alvar Fañez forward to kiss the King's hand, and let him wit that he should be there that night. When the King heard this it rejoiced his heart, and he took horse and went out with a great company to meet him who was born in happy hour; and there went with him his sons-in-law, the Count

Of the meeting between the Cid and the King.

[1] The number is not accurate, and the *Chronica General*, which differs in the detail, is also erroneous in the sum total.

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BOOK IX.

Don Anrrich, and the Count Don Remond; this one was the father of the good Emperor.[1] When they came in sight, the Cid dismounted and fell to the ground, and would have abased himself to honor his Lord, but the King cried out to him and said, By St. Isidro this must not be to-day! Mount, Cid, or I shall not be well pleased! I welcome you with heart and soul; . . and my heart is grieved for your grief. God send that the court be honored by you! Amen, said my Cid the Campeador, and he kissed his hand, and afterwards saluted him. And the Cid said, I thank God that I see you, Sir; and he humbled himself to Count Don Anrrich, and Count Don Remond, and the others, and said, God save all our friends, and chiefly you, Sir! my wife Doña Ximena kisses your hand, and my daughters also, that this thing which hath befallen us, may be found displeasing unto you. And the King said, That will it be, unless God prevent. So they rode toward Toledo. And the King said unto him, I have ordered you to be lodged in my Palaces of Galiana, that you may be near me. And the Cid answered, Gramercy, Sir! God grant you long life and happy, but in your Palaces there is none who should be lodged save you. When you hold your Cortes let it be in those Palaces of Galiana, for there is better room there than in the Alcazar. I will not cross the Tagus to-night, but will pass the night in St. Servans on this side, and hold a vigil there. To-morrow I will enter the city, and be in the court before dinner. The King said that it pleased him well, and he returned into Toledo. And the Cid went into the Church of St. Servans, and ordered candles to be placed upon the altar, for he would keep a vigil there; and there he remained with Minaya and the

Poema del Cid. 3026. 3064. Chr. del Cid. cap. 247. Chr. Gen. ff. 292.

[1] *Aqueste fue padre del buen Emperador.*
Poema del Cid. 3014.

This line looks as if the 'Good Emperor' were reigning when it was written.

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other good ones, praying to the Lord, and talking in private. The tents of his company were pitched upon the hills round about. Any one who beheld them might well have said, that it looked like a great host.

How the Cid sent his ivory seat to be placed in the Palace

IV. When the King entered the city, he bade his seneschal Benito Perez, make ready the Palaces of Galiana for the next day, when the Cortes should begin; and he fitted the great Palace after this manner. He placed *estrados* with carpets upon the ground, and hung the walls with cloth of gold. And in the highest place he placed the royal chair in which the King should sit; it was a right noble chair and a rich, which he had won in Toledo, and which had belonged to the Kings thereof; and round about it right noble *estrados* were placed for the Counts and honorable men who were come to the Cortes. Now the Cid knew how they were fitting up the Palaces of Galiana, and he called for a squire, who was a young man, one whom he had brought up and in whom he had great trust; he was an hidalgo, and hight Ferran Alfonso: and the Cid bade him take his ivory seat which he had won in Valencia, and which had belonged to the Kings thereof, and place it in the Palace, in the best place, near the seat of the King; and that none might hurt or do dishonor unto it, he gave him a hundred squires, all hidalgos, to go with him, and ordered them not to leave it till he should come there the next day. So when they had dined, they made the seat be taken up, and went with it to the Palaces of Galiana, and placed it near the seat of the King, as the Cid had commanded; and all that day and night they remained there guarding the ivory seat, till the Cid should come and take his place thereon; every one having his sword hung from his neck. This was a right noble seat, and of subtle work, so that whoso beheld it would say it was the seat of a good man, and that it became such a one as the Cid. It was covered with cloth of gold, underneath which was a cushion.[1]

Chr. del Cid. cap. 248. Chr. Gen. ff. 292.

[1] *Cobierto de un tartari muy noble.* This I am unable to explain. It

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BOOK IX.

Of the strife which was about to rise concerning the ivory seat.

V. On the morrow, after the King had heard mass, he went into the Palace of Galiana, where the Cortes was to assemble, and the Infantes of Carrion and the other Counts and Ricos-omes with him, save the Cid who was not yet come; and when they who did not love the Cid beheld his ivory seat, they began to make mock of it. And Count Garcia said to the King, I beseech your grace, tell me, for whom that couch is spread beside your seat: for what dame is it made ready; will she come drest in the *almexia* . . or with white *alquinales* on her head, or after what fashion will she be apparelled? Sir, a seat like that is fit for none but your Grace: give order to take it for yourself, or that it be removed. When Ferran Alfonso, who was there to guard the ivory seat heard this, he answered and said, Count, you talk full foolishly, and speak ill of one against whom it behoves you not to talk. He who is to sit upon this seat is better than you, or than all your lineage; and he hath ever appeared a man to all his enemies, not like a woman as you say. If you deny this, I will lay hands upon you, and make you acknowledge it before my Lord the King Don Alfonso, who is here present. And I am of such a race that you cannot acquit yourself by saying I am not your peer, and the vantage of half your arms I give you! At these words was the King greatly troubled, and the Counts also, and all the honorable men who were there present. And Count Garcia who was an angry man, wrapt his mantle under his arm, and would have struck Ferran Alfonso, saying, Let me get at the boy who dares me! And Ferran Alfonso laid hand upon his sword and came forward to meet him, saying, that if it were not for the King, he would punish him thereright for the folly which he had uttered. But the King seeing that these words went on from bad to worse, put them asunder that farther evil might not happen,

may have been the name of some skin or leather, called from the country from whence it came, as we speak of Morocco and Russia.

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and he said, None of ye have reason to speak thus of the seat of the Cid; he won it like a good knight and a valiant, as he is. There is not a king in the world who deserves this seat better than my vassal the Cid, and the better and more honorable he is the more am I honored through him. This seat he won in Valencia, where it had belonged to the Kings thereof: and much gold and silver, and many precious stones hath he won; and many a battle hath he won both against Christians and Moors: and of all the spoil which he hath won, he hath alway sent me part, and great presents and full rich, such as never other vassal sent to his Lord, and this he hath done in acknowledgment that I am his Lord. Ye who are talking here against him, which of ye hath ever sent me such gifts as he? If any one be envious let him achieve such feats as he hath done, and I will seat him with myself to do him honor.

Chr. del Cid. cap. 249. Chr. Gen. ff. 292.

VI. Now the Cid had performed his vigil in the Church of St. Servan, matins and primes were said, and mass performed; and then he made ready to go to the Cortes, and with him went Alvar Fañez Minaya, whom he called his right arm, and Pero Bermudez, and Muño Gustios, and Martin Antolinez that doughty Burgalese, and Alvar Alvarez, and Alvar Salvadorez, and Martin Muñoz, and Felez Muñoz the Cid's nephew, and Malanda who was a learned man, and Galin Garciez the good one of Aragon: these and others made ready to go with him, being an hundred of the best of his company. They wore *velmezes* under their harness, that they might be able to bear it, and then their mail, which was as bright as the sun: over this they had ermine or other skins, laced tight that the armor might not be seen, and under their cloaks, their swords which were [1] sweet and sharp. He who was born in happy hour made no tar-

How the Cid and his knights apparelled themselves and went to the Cortes.

[1] This savage epithet is explained by Sanchez in his glossary to the Poem with excellent dulness, . . *adjetivo que se aplicaba a la espada bien afilada.*

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BOOK IX.

riance; he drew on his legs hose of fine cloth, and put on over them shoes which were richly worked. A shirt of *ranzal* he wore, which was as white as the sun; all the fastenings were wrought with gold and silver: over this a *brial* of gold tissue; and over this a red skin with points of gold. My Cid the Campeador alway wore it. On his head he had a coif of scarlet wrought with gold, which was made that none might clip the hair of the good Cid. His was a long beard, and he bound it with a cord. And he bade Alvar Fañez and Pero Bermudez assemble their companions, and when he saw them he said, If the Infantes of Carrion should seek a quarrel, where I have a hundred such as these I may be well without fear! And he said, Let us mount now and go to the Cortes. We go to make one defiance, and peradventure it may be two or three, through the folly of those who may stir against us. Ye will be ready to aid me, saying and doing as I shall call upon ye, alway saving the honor and authority of King Don Alfonso our Lord; see now that none of ye say or do aught amiss, for it would be unseemly. Then called he for his horse and bestrode it, and rode to the Cortes.

Poema del Cid. 3070. 3114. Chr. del Cid. cap. 250. Chr. Gen. ff. 293.

How the King bade the Cid sit on his ivory seat.

VII. My Cid and his company alighted at the gate of the Palaces of Galiana,[1] and he and his people went in gravely, he in the midst and his hundred knights round about him. When he who was born in happy hour entered, the good King Don Alfonso rose up, and the Counts Don Anrrich and Don Remond did the like, and so did all the others, save the curly-headed one of Granon, and they who were on the side of the Infantes of Carrion. All the others received him with great honor. And he said unto the King, Sir, where do you bid me sit, with these my kinsmen and friends who are come with me? And the King made answer, Cid, you are such a one, and have past your time so

[1] Both the Chronicles make him carry his whole nine hundred knights to the Cortes. The Poem is more reasonable.

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well to this day, that if you would listen to me and be commanded by me, I should hold it good that you took your seat with me; for he who hath conquered Kings, ought to be seated with Kings. But the Cid answered, That, Sir, would not please God, but I will be at your feet: for by the favor of the King your father Don Ferrando was I made, his creature, and the creature of your brother King Don Sancho am I, and it behoveth not that he who receiveth bounty should sit with him who dispenseth it. And the King answered, Since you will not sit with me, sit on your ivory seat, for you won it like a good man; and from this day I order that none except King or Prelate sit with you, for you have conquered so many high-born men, and so many Kings, both Christians and Moors, that for this reason there is none who is your peer, or ought to be seated with you. Sit therefore like a King and Lord upon your ivory seat.[1] Then the Cid kissed the King's hand, and thanked him for what he had said, and for the honor which he had done him; and he took his seat, and his hundred knights seated themselves round about him. All who were in the Cortes sate looking at my Cid and at his long beard which he had bound with a cord; but the Infantes of Carrion could not look upon him for shame.

Poema del Cid. 3115. 3137. Chr. del Cid. cap. 250. Chr. Gen. ff. 293.

VIII. When they were all seated the King gave command that they should be silent; and when the Cid saw that they were all still, he rose and spake after this manner. Sir King Don Alfonso, I beseech you of your mercy that you would hear me, and give command that I should be heard, and that you would suffer none to interrupt me, for I am not a man of speech, neither know I how to set forth my words, and if they interrupt me I shall be worse. Moreover, Sir, give command that none be bold enough to utter unseemly words, nor be insolent towards me, least we should

How the King appointed Alcaldes to give judgment in this cause.

[1] On that seat which you gave me as a gift, says the Poem, omitting all the previous circumstances about it.

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BOOK IX.

come to strife in your presence. Then King Don Alfonso rose and said, Hear me, as God shall help you! Since I have been King I have held only two Cortes, one in Burgos, and one in Carrion. This third I have assembled here in Toledo for the love of the Cid, that he may demand justice against the Infantes of Carrion for the wrongs which we all know. The Counts Don Anrrich and Don Remond shall be Alcaldes in this cause; and these other Counts who are not on either side, give ye all good heed, for ye are to take cognizance that the right may be decreed. And I give order, and forbid any one to speak without my command, or to utter aught insolent against the Cid; and I swear by St. Isidro, that whosoever shall disturb the Cortes shall lose my love and be banished from the kingdom. I am on the side of him who shall be found to have the right. Then those Counts who were appointed Alcaldes were sworn upon the Holy Gospels, that they would judge between the Cid and the Infantes of Carrion, rightly and truly, according to the law of Castille and Leon.

Poema del Cid. 3138. 3153. Chr. del Cid. cap. 251. Chr. Gen. ff. 293.

How the Cid demanded back Colada and Tizona.

IX. When this was done the King bade the Cid make his demand; and the Cid rose and said, Sir, there is no reason for making long speeches here, which would detain the Cortes. I demand of the Infantes of Carrion, before you, two swords which I gave into their keeping; the one is Colada and the other Tizona. I won them like a man, and gave them to the keeping of the Infantes that they might honor my daughters with them, and serve you. When they left my daughters in the Oak-forest of Corpes they chose to have nothing to do with me, and renounced my love; let them therefore give me back the swords, seeing that they are no longer my sons-in-law. Then the King commanded the Alcaldes to judge upon this demand according as they should find the right; and they took counsel and judged, that the swords should be restored unto the Cid. And Count Don Garcia said they would talk

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concerning it; and the Infantes of Carrion talked apart with those who were on their side, and they thought that they were well off; for that the Cid would demand nothing more of them, but would leave the Cortes when he had recovered the swords. So they brought the swords Colada and Tizona, and delivered them to the King. The King drew the swords, and the whole Court shone with their brightness: their hilts were of solid gold; all the good men of the Cortes marvelled at them. And the Cid rose and received them, and kissed the King's hand, and went back to his ivory seat; and he took the swords in his hand and looked at them; they could not change them, for the Cid knew them well, and his whole frame rejoiced, and he smiled from his heart. And he laid them upon his lap and said, Ah, my swords, Colada and Tizona, truly may I say of you, that you are the best swords in Spain; and I won you, for I did not get you either by buying or by barter. I gave ye in keeping to the Infantes of Carrion that they might do honor to my daughters with ye. But ye were not for them! they kept ye hungry, and did not feed ye with flesh as ye were wont to be fed. Well is it for you that ye have escaped that thraldom and are come again to my hands, and happy man am I to recover you. Then Alvar Fañez rose and kissed the hand of the Cid, and said, I beseech you give Colada into my keeping while this Cortes shall last, that I may defend you therewith: and the Cid gave it him and said, Take it, it hath changed its master for the better. And Pero Bermudez rose and made the same demand for the sword Tizona, and the Cid gave it him in like manner. Then the Cid laid hand upon his beard as he was wont to do, and the Infantes of Carrion and they who were of their side thought that he meant to disturb the Cortes, and they were greatly afraid; but he sate still like a man of good understanding, for he was not one who did things lightly.

Poema del Cid. 3154, 3210. Chr. del Cid. cap. 252. Chr. Gen. ff. 233.

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BOOK IX.

How the Cid made his second demand against the Infantes.

X. Then the Cid rose and said, Thanks be to God and to you, Sir King, I have recovered my swords Colada and Tizona. I have now another demand against the Infantes of Carrion. King Don Alfonso, you well know that it was your pleasure to bid me meet you at Requeña, and I went there in obedience to your command. And you asked of me my daughters in marriage for the Infantes, and I did not refuse, in that I would not disobey your command; and you bade me deliver them to my kinsman here Don Alvar Fañez, and he gave them to the Infantes to be their wives, and the blessing was given them in the church of St. Mary, according to the law of Rome. You, Sir, gave them in marriage, not I; and you did it for good, not for evil; but what they did was after another wise. And though they are of great blood and honorable, yet would I not have given my daughters to them, unless in obedience to your command; and this, Sir, you well know, for so I said unto you. I gave them, when they took my daughters from Valencia, horses and mules, and cups and vessels of fine gold, and much wrought silver, and many noble garments, and other gifts, three thousand marks of silver in all, thinking that I gave it to my daughters whom I loved. Now, Sir, since they have cast my daughters off, and hold themselves to have been dishonored in marrying them, give command that they restore unto me this which is my own, or that they show cause why they should not. Then might you have seen the Infantes of Carrion in great chafing. And Count Don Remond called upon them to speak; and they said, We gave his swords to the Cid Campeador, that he might ask nothing more of us, if it please the King. But the King said that they must answer to the demand. And they asked to consult together concerning it; and the King bade them take counsel and make answer incontinently. So they went apart, and with them eleven Counts and Ricos-omes who were on their side, but no right or reason could they find for opposing this demand which the Cid had made. How-

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beit Count Don Garcia spake for them and said, Sir, this which the Cid demands back from them, it is true that he gave it, but they have expended it in your service; we hold therefore that they are not bound to make restitution of it, seeing how it hath been expended. Nevertheless if you hold it to be lawful that they should restore this money, give order that time be given them to make the payment, and they will go to Carrion, their inheritance, and there discharge the demand as you shall decree. When the Count had thus said he sate down. And the Cid arose and said, Sir, if the Infantes of Carrion have expended aught in your service, it toucheth not me. You and the Alcaldes whom you have appointed have heard them admit that I gave them this treasure, and this excuse which they set up; I pray you let judgment be given whether they are bound to pay it or not. Then King Don Alfonso answered and said, If the Infantes of Carrion have expended aught in my service, I am bound to repay it, for the Cid must not lose what is his own: and he bade the Alcaldes consult together and judge according to what they should find right. And the Alcaldes having taken counsel gave judgment, that seeing the Infantes acknowledged the Cid had given them this treasure with his daughters, and they had abandoned them, they must needs make restitution in the Cortes of the King there-right: and the King confirmed this sentence, and the Cid rose and kissed the King's hand. Greatly were the Infantes of Carrion troubled at this sentence, and they besought the King that he would obtain time for them from the Cid, in which to make their payment; and the King besought him to grant them fifteen days, after this manner, that they should not depart from the Court till they had made the payment, and that they should plight homage for the observance of this. And the Cid granted what the King desired, and they plighted homage accordingly in the hands of the King. Then made they their account with the King, and it was found that what they had expended for his service was two hun-

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BOOK IX.

dred marks of silver, and the King said that he would repay this, so that there remained for them two thousand and eight hundred to pay. Who can tell the trouble in which the Infantes were, to pay this treasure to the Cid, they and all their kindred and friends, for it was full hard for them to accomplish. And they took up upon trust horses and mules and wrought silver, and other precious things, and as they could get them, delivered them over to the Cid. Then might you have seen many a good-going horse brought there, and many a good mule, and many a good palfrey, and many a good sword with its mountings. And they sent to Carrion to their father and mother to help them, for they were in great trouble: and they raised for them all they could, so that they made up the sum within the time appointed. And then they thought that the matter was at an end, and that nothing more would be demanded from them.

Poema del Cid. 3211. 3263. Chr. del Cid. cap. 253. Chr. Gen. ff. 294.

How the Cid made his third demand against the Infantes.

XI. After this payment had been made the Cortes assembled again, and the King and all the honorable men being each in his place, the Cid rose from his ivory seat, and said, Sir, praise be to God and your favor, I have recovered my swords, and my treasure; now then I pray you let this other demand be heard which I have to make against the Infantes. Full hard it is for me to make it, though I have it rooted in my heart! I say then, let them make answer before you, and tell why it was that they besought you to marry them with my daughters, and why they took them away from me from Valencia, when they had it in heart to dishonor me, and to strike them, and leave them as they were left, in the Oak-forest of Corpes? Look Sir, what dishonor they did them! They stript them of the garments which they had not given them, as if they had been bad women, and the children of a bad father. With less than mortal defiance I shall not let them go! . . . How had I deserved this, Infantes, at your hands? I gave you my daughters to take with you from Valencia; with great honor and great treasures gave I them unto you; . . Dogs

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and Traitors, . . ye took them from Valencia when ye did not love them, and with your bridles ye smote and with your spurs ye spurned and wounded them, and ye left them alone in the Oak-forest, to the wild beasts and to the birds of the mountain! King Don Alfonso, they neither remembered God, nor you, nor me, nor their own good fortune! And here was fulfilled the saying of the wise man, that harder it is for those who have no understanding to bear with good than with evil. Praise be to God and to your grace, such a one am I, and such favor hath God shown me, from the day when I first had horse and arms, until now, that not only the Infantes of Carrion, but saving yourself, Sir, there is not a King in Christendom who might not think himself honored in marrying with either of my daughters, . . how much more then these traitors! . . I beseech you give me justice upon them for the evil and dishonor which they have done me! And if you and your Cortes will not right me, through the mercy of God and my own good cause, I will take it myself, for the offence which they have committed against God and the faith and the truth which they promised and vowed to their wives. I will pull them down from the honor in which they now are; better men than they have I conquered and made prisoners ere now! And with your license, Sir, to Carrion will I follow them, even to their inheritance, and there will I besiege them, and take them by the throat, and carry them prisoners to Valencia to my daughters, and there make them do penance for the crime which they have committed, and feed them with the food which they deserve. If I do not perform this, call me a flat traitor. When the King heard this he rose up and said, that it might be seen how he was offended in this thing. Certes, Cid Ruydiez Campeador, I asked your daughters of you for the Infantes of Carrion, because, as they well know, they besought me to do so, I never having thought thereof. It well seemeth now that they were not pleased with this marriage which I made at their

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BOOK IX.

request, and great part of the dishonor which they have done you, toucheth me. But seeing ye are here in my presence, it is not fitting that you make your demand in any other manner than through my Cortes; do you therefore accuse them, and let them acquit themselves if they can before my Alcaldes, who will pass sentence according to what is right. And the Cid kissed the King's hand, and returned to his place upon the ivory seat.

Poema del Cid. 3282. 3264. Chr. del Cid. cap. 254. Chr. Gen. ff. 295.

How the Cid defied the Infantes.

XII. Then the Cid arose and said, God prosper you, Sir, in life, and honor, and estate, since you have compassion for me and for the dishonor which my daughters have received. And he turned towards the Infantes of Carrion, and said, Ferrando Gonzalez and Diego Gonzalez, I say that ye are false traitors for leaving your wives as ye left them in the Oak-forest; and here before the King I attaint you as false traitors, and defy you, and will produce your peers who shall prove it upon you, and slay you or thrust you out of the lists or make you confess it in your throats. And they were silent. And the King said, that seeing they were there present, they should make answer to what the Cid had said. Then Ferrando Gonzalez the elder arose and said, Sir, we are your subjects, of your kingdom of Castille, and of the best hidalgos therein, sons of the Count Don Gonzalo Gonzalez; and we hold that men of such station as ourselves were not well married with the daughters of Ruydiez of Bivar. And for this reason we forsook them, because they come not of blood fit for our wives, for one lineage is above another. Touching what he says, that we forsook them, he saith truly; and we hold that in so doing we did nothing wrong, for they were not worthy to be our wives, and we are more to be esteemed for having left them, than we were while they were wedded with us. Now then, Sir, there is no reason why we should do battle upon this matter with any one. And Diego Gonzalez his brother arose and said, You know, Sir, what perfect men we are in our lineage, and it did not befit us to be married with the daughters of

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such a one as Ruydiez; and when he had said this he held his peace and sate down.[1] Then Count Don Garcia rose and said, Come away, Infantes, and let us leave the Cid sitting like a bridegroom in his ivory chair: . . he lets his beard grow and thinks to frighten us with it! . . The Campeador put up his hand to his beard, and said, What hast thou to do with my beard, Count? Thanks be to God, it is long because it hath been kept for my pleasure;[2] never son of woman hath taken me by it; never son of Moor or of Christian hath plucked it, as I did yours in your castle of Cabra, Count, when I took your castle of Cabra, and took you by the beard; there was not a boy of the host but had his pull at it. What I plucked then is not yet methinks grown even! . . And the Count cried out again, Come away, Infantes, and leave him! Let him go back to Rio de Ovierna, to his own country, and set up his mills, and take toll as he used to do! . . he is not your peer that you should strive with him. At this the knights of the Cid looked at each other with fierce eyes and wrathful countenances; but none of them dared speak till the Cid bade them, because of the command which he had given.

Poema del Cid. v. 3282. 3393. Chr. del. Cid. cap. 255. 256. Chr. Gen. ff. 296.

XIII. When the Cid saw that none of his people made answer, he turned to Pero Bermudez and said, Speak, Pero Mudo, what art thou silent for? He called him Mudo, which

How Pero Bermudez being angered by the Cid, smote down Count Don Garcia.

[1] The *Chronica del Cid* inserts here an account of the Cid's pedigree, as given by the King in reply to this speech of the Infantes. Both Chronicles proceed with a speech from Ordoño, in which he tells the Infante Diego of his cowardice in the battle with King Bucar, and repeats the story of the lion. There is nothing of this in the Poem, and it is foolishly interpolated, because it appears immediately afterwards that none of the Cid's people, exasperated as they were, ventured to speak till he commanded them.

All that the Chronicles attribute to Ordoño is in the Poem assigned to Felez Muñoz, and this I have followed.

[2] *Por esa es luenga que a delicio fue creada.*

Poema del Cid. 3294.

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BOOK IX.

is to say, Dumb-ee, because he snaffled and stuttered when he began to speak; and Pero Bermudez was wroth that he should be so called before all that assembly. And he said, I tell you what, Cid, you always call me Dumb-ee in Court, and you know I cannot help my words; but when any thing is to be done, it shall not fail for me. And in his anger he forgot what the Cid had said to him and to the others that they should make no broil before the King. And he gathered up his cloak under his arm and went up to the eleven Counts who were against the Cid, to Count Garcia, and when he was nigh him he clenched his fist, and gave him a blow which brought him to the ground. Then was the whole Cortes in an uproar by reason of that blow, and many swords were drawn, and on one side the cry was Cabra and Grañon, and on the other side it was Valencia and Bivar; but the strife was in such sort that the Counts in short time voided the palace. King Don Alfonso meantime cried out aloud, forbidding them to fight before him, and charging them to look to his honor; and the Cid then strove what he could to quiet his people, saying to the King, Sir, you saw that I could bear it no longer, being thus maltreated in your presence; if it had not been before you, well would I have had him punished. Then the King sent to call those Counts who had been driven out; and they came again to the Palace, though they fain would not, complaining of the dishonor which they had received. And the King said unto them that they should defend themselves with courtesy and reason, and not revile the Cid, who was not a man to be reviled; and he said that he would defend as far as he could the rights of both parties. Then they took their seats on the estrados as before.

Chr. del Cid. cap. 257. Chr. Gen. ff. 296.

How the King said that he would give sentence in this matter.

XIV. And Pero Bermudez rose and said to Count Garcia, Foul mouth, in which God hath put no truth, thou hast dared let thy tongue loose to speak of the Cid's beard. His is a praiseworthy beard, and an honorable one, and one that is greatly feared, and that never hath been dishonored

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nor overcome! and if you please you may remember when he fought against you in Cabra, hundred to hundred, he threw you from your horse, and took thee by the beard, and made thee and thy knights prisoners, and carried thee prisoner away across a packsaddle; and his knights pulled thy beard for thee, and I who stand here had a good handfull of it: how then shall a beard that hath been pulled speak against one that hath alway been honorable! If you deny this, I will fight you upon this quarrel before the King our Lord. Then Count Suero Gonzalez rose in great haste and said, Nephews, go you away and leave these rascally companions: if they are for fighting, we will give them their fill of that, if our Lord the King should think good so to command; that shall not fail for us, though they are not our peers. Then Don Alvar Fañez Minaya arose and said, Hold thy peace, Count Suero Gonzalez! you have been to breakfast before you said your prayers, and your words are more like a drunkard's than one who is in his senses. Your kinsmen like those of the Cid! . . . if it were not out of reverence to my Lord the King, I would teach you never to talk again in this way. And then the King saw that these words were going on to worse, and moreover that they were nothing to the business; and he commanded them to be silent, and said, I will determine this business of the defiance with the Alcaldes, as shall be found right; and I will not have these disputes carried on before me, least you should raise another uproar in my presence.

Chr.delCid. cap. 258. Chr. Gen. ff. 297.

How the battle was appointed, and the Cid named his champions.

XV. Then the King rose and called to the Alcaldes, and went apart with them into a chamber, and the Cid and all the others remained in the Hall. And when the King and the Alcaldes had taken counsel together concerning what was right in this matter, they came out from the chamber, and the King went and seated himself in his chair, and the Alcaldes each in his place, and they commanded all persons to be silent and hear the sentence which the King should give. Then the King spake thus: I have taken counsel

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BOOK IX.

with these Counts whom I appointed to be Alcaldes in this cause between the Cid and the Infantes of Carrion, and with other honorable and learned men: and this is the sentence which I give; that both the Infantes and Count Suero Gonzalez their fosterer and uncle, forasmuch as it is given me to understand that he was the adviser and abetter in the dishonor which they did unto the daughters of the Cid, shall do battle with such three of the Cid's people as it may please him to appoint, and thereby acquit themselves if they can. When the King had given this sentence, the Cid rose and kissed his hand and said, May God have you, Sir, in his holy keeping long and happy years, seeing you have judged justly, as a righteous King and our natural Lord. I receive your sentence; and now do I perceive that it is your pleasure to show favor unto me, and to advance mine honor, and for this reason I shall ever be at your service. Then Pero Bermudez rose up and went to the Cid and said, A boon, Sir! I beseech you let me be one of those who shall do battle on your part, for such a one do I hold myself to be, and this which they have done is so foul a thing, that I trust in God to take vengeance for it. And the Cid made answer that he was well pleased it should be so, and that he should do battle with Ferrando Gonzalez the eldest; and upon that Pero Bermudez kissed his hand. Then Martin Antolinez of Burgos rose and besought the Cid that he might be another, and the Cid granted his desire, and said that he should do battle with Diego Gonzalez the younger brother. And then Muño Gustioz of Linquella rose and besought the Cid that he might be the third, and the Cid granted it, and appointed him to do battle with Count Suero Gonzalez. And when the Cid had appointed his three champions, the King gave command that the combat should be performed on the morrow; but the Infantes were not prepared to fight so soon, and they besought him of his favor that he would let them go to Carrion, and that they would come prepared for the battle. And the King would not allow this time

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which they requested; howbeit the Counts Don Anrrich and Don Remond his sons-in-law, and Count Don Nuño, spake with him, and besought him of his grace that he would allow them three weeks; and the King at their entreaty granted it with the pleasure of the Cid.

Chr. del Cid. cap. 259. Chr. Gen. ff. 277.

How the Infantes of Aragon and Navarre sent to ask the daughters of the Cid in marriage.

XVI. Now when all this had been appointed, as ye have heard, and while they were all in the court, there came into the Palace messengers from the Kings of Aragon and of Navarre, who brought letters to King Don Alfonso, and to the Cid Campeador, wherein those Kings sent to ask the daughters of the Cid in marriage; the one for the Infante Don Sancho of Aragon, and the other for the Infante Garcia Ramirez of Navarre. And when they came before the King, they bent their knees and gave him the letters, and delivered their message; the like did they to the Cid. Much were the King and the Cid also pleased at this news, and the King said unto him, What say you to this? And the Cid answered, I and my daughters are at your disposal, do you with us as you shall think good. And the King said I hold it good that they wed with these Infantes, and that from henceforward they be Queens and ladies; and that for the dishonor which they have received, they now receive this honor. And the Cid rose and kissed the hands of the King, and all his knights did the like. These messengers hight, he of Aragon Yñigo Ximenez, and he of Navarre Ochoa Perez. And the King gave order that his letters of consent to these marriages should be given, and the Cid did the like. And those knights did homage before the King, that in three months from that day the Infantes of Aragon and Navarre should come to Valencia, to the Cid, to be wedded to his daughters. Great joy had the companions of the Cid that these marriages were appointed, seeing how their honor was increased; and contrariwise, great was the sorrow of the Infantes of Carrion and their friends, because it was to their confusion and great shame. And King Don Alfonso said aloud unto the Cid before them all, Praised be

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BOOK IX.

the name of God, because it hath pleased him that the dishonor which was done to me and to you in your daughters, should thus be turned into honor: for they were the wives of the sons of Counts, and now shall they be the wives of the sons of Kings, and Queens hereafter. Great was the pleasure of the Cid and his company at these words of the King, for before they had sorrow, and now it was turned into joy. And the Infantes went away from the Palace full sadly, and went to their lodging, and prepared to go to Carrion that they might make ready for the combat, which was to be in three weeks from that time.

Chr. del Cid. cap. 260. Chr. Gen. ff. 297.

How the Cid committed his three knights to the King's protection.

XVII. Then the Cid said unto the King, Sir, I have appointed those who are to do battle with the Infantes and their uncle, for the enmity and treason which they committed against me and my daughters; and now, Sir, as there is nothing more for me to do here, I will leave them in your hand, knowing that you will not suffer them to receive any displeasure or wrong soever, and that you will defend their right. And if it please you I would fain return to Valencia, where I have left my wife and daughters, and my other companions; for I would not that the Moors should rise up against me during my absence, thinking peradventure that I have not sped so well in this matter as I have done, praised be God and you. And moreover I have to make ready for these marriages which you have now appointed. And the King bade him go when he pleased, and good fortune with him, and said that he would protect his knights and maintain his right in all things. Then the Cid kissed the King's hand for this which he had said, and commended the knights to his keeping. And the King called for Count Don Remond, his son-in-law, and gave the knights of the Cid to his charge, and bade them not depart from him; and then the King rose and returned to the Alcazar.

Chr. del Cid. cap. 261. Chr. Gen. ff. 298.

Of the nobleness with which the Cid distributed his treasure.

XVIII. Then the Cid took off his coif of *ranzal*, which was as white as the sun, and he loosed his beard, and took it out of the cord with which it was bound. All they who

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were there could not be satisfied with looking at him. And the Counts Don Anrrich and Don Remond came up to him, and he embraced them, and thanked them and the other good men who had been Alcaldes in this business for maintaining his right; and he promised to do for them in requital whatever they might require; and he besought them to accept part of his treasures. And they thanked him for this offer, but said that it was not seemly. Howbeit he sent great presents to each of them, and some accepted them and some did not. Who can tell how nobly the Cid distributed his treasure before he departed? And he forgave the King the two hundred marks which should have been paid on account of the Infantes. And to the knights who had come from Aragon and Navarre concerning the marriages, he gave many horses, and money in gold, and sent them with great honor into their own country.

Chr. del Cid. cap. 261. Chr. Gen. ff. 298.

XIX. On the morrow the Cid went to take leave of the King, and the King went some way out of the town with him, and all the good men who were in the court also, to do him honor as he deserved. And when he was about to dispeed himself of the King, they brought him his precious horse Bavieca, and he turned to the King and said, Sir, I should depart ill from hence if I took with me so good a horse as my Bavieca, and did not leave him for you, for such a horse as this is fit for you, and for no other master: and that you may see what he is, I will do before you what it is long since I have done, except in the battles which I have had with my enemies. Then he mounted his horse, with his ermine housings, and gave him the spur. Who can tell the goodness of the horse Bavieca, and of the Cid who rode him? And as the Cid was doing this, the horse brake one of his reins, yet he came and stopt before the King as easily as if both the reins had been whole. Greatly did the King and all they who were with him marvel at this, saying that they had never seen or heard of so good a horse as that. And the Cid besought the King that he would be

How the Cid would have given Bavieca to the King.

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BOOK IX.

pleased to take the horse, but the King answered, God forbid that I should take him! . . rather would I give you a better if I had one, for he is better bestowed on you than on me or any other, for upon that horse you have done honor to yourself, and to us, and to all Christendom, by the good feats which you have achieved. Let him go as mine, and I will take him when I please. Then the Cid kissed the King's hand and dispeeded himself, and the King embraced him and returned to Toledo.

Poema del Cid. 3523. 3534. Chr. del Cid. cap. 262. Chr. Gen. ff. 298.

Of what the Cid said to his three knights.

XX. Now when the Cid had taken leave of the King, and of the other honorable men and Counts, and Ricosomes who were with him, Pero Bermudez and Martin Antolinez and Muño Gustioz went on yet awhile with him; and he counselled them how to demean themselves so as to clear him of the shame which had been done him, and to be held for good knights themselves, and to take vengeance for King Don Alfonso, and for him, and for themselves, that he might receive good tidings from them in Valencia. And they took his counsel well, as they afterwards manifested when there was occasion. But Martin Antolinez made answer, Why do you say this, Sir? We have undertaken the business, and we shall go through it; and they said unto him, God have you in his guidance, Sir, and be you sure and certain, that by the mercy and help of God we shall so demean ourselves as to come to you without shame. But if for our sins it should betide otherwise, never more shall we appear before you dead or living, . . for slain we may be, but never vanquished. Then he bade them return to the King, praying to God to have them in his keeping, and assist them in fulfilling their demand, as he knew that their cause was right.

Poema del Cid. 3535. 3544. Chr. del Cid. cap. 263. Chr. Gen. 299.

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HERE BEGINNETH THE TENTH BOOK

OF THE

CHRONICLE OF THE CID.

BOOK X.

How the King went to Carrion.

I. Now King Alfonso misdoubted the Infantes of Carrion that they would not appear at the time appointed, and therefore he said that he would go to Carrion, and the battle should be fought there. And he took with him the Counts whom he had appointed Alcaldes, and Pero Bermudez and Martin Antolinez and Muño Gustioz went with the Count Don Remond, to whose charge the King had given them. And on the third day after the Cid departed from Toledo the King set forth for Carrion; but it so chanced that he fell sick upon the road, and could not arrive within the three weeks, so that the term was enlarged to five. And when the King's health was restored he proceeded and reached Carrion, and gave order that the combat should be performed, and appointed the day, and named the plain of Carrion for the place thereof. And the Infantes came there with a great company of all their friends and kindred, for their kinsmen were many and powerful; and they all came with one accord, that if before the battle they could find any cause, they would kill the knights of the Cid; nevertheless, though they had determined upon this, they

Poema del Cid. 3545. 3555. Chr. del Cid. cap. 264. Chr. Gen. ff. 299.

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BOOK X.

dared not put it in effect, because they stood in fear of the King.

How the Infantes sent to desire that Colada and Tizona might not be used against them.

II. And when the night came of which the morrow was appointed for the combat, they on one side and on the other kept vigil in the Churches, each in that Church to which he had the most devotion. Night is past away and the dawn is now breaking; and at day-break a great multitude was assembled in the field, and many Ricos-omes came there for the pleasure which they would have in seeing this battle, and the King sent and commanded the champions to make ready. Moreover he made the two Counts his sons-in-law, Don Anrrich and Don Remond, and the other Counts and their people, arm themselves and keep the field, that the kinsmen of the Infantes might not make a tumult there. Who can tell the great dole and sorrow of Count Gonzalo Gonzalez for his sons the Infantes of Carrion, because they had to do battle this day! and in the fulness of his heart he curst the day and the hour in which he was born, for his heart divined the sorrow which he was to have for his children. Great was the multitude which was assembled from all Spain to behold this battle. And there in the field near the lists the champions of the Cid armed themselves on one side, and the Infantes on the other. And Count Don Remond armed the knights of the Cid, and instructed them how to do their devoir, and Count Garci Ordoñez helped arm the Infantes of Carrion and their uncle Suero Gonzalez, and they sent to ask the King of his favor that he would give command that the swords Colada and Tizona should not be used in that combat. But the King would not, and he answered that each must take the best sword and the best arms that he could, save only that the one should not have more than the other. Greatly were they troubled at this reply, and greatly did they fear those good swords, and repent that they had taken them to the Cortes of Toledo. And from that hour the Infantes and Suero Gonzalez bewrayed in their countenances that they thought ill of what

Poema del Cid. v. 3556. 3582. Chr. del Cid. cap. 264. Chr. Gen. ff. 299.

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they had done, and happy men would they have thought themselves if they had not committed that great villany, and he if he had not counselled it; and gladly would they have given all that they had in Carrion so it could now have been undone.

How they entered the lists.

III. And the King went to the place where the Infantes were arming, and said unto them, If ye feared these swords ye should have said so in the Cortes of Toledo, for that was the place, and not this; . . there is now nothing to be done but to defend youselves stoutly, as ye have need against those with whom ye have to do. Then went he to the knights of the Cid, whom he found armed; and they kissed his hand and said unto him, Sir, the Cid hath left us in your hand, and we beseech you see that no wrong be done us in this place, where the Infantes of Carrion have their party; and by God's mercy we will do ourselves right upon them. And the King bade them have no fear for that. Then their horses were brought, and they crost the saddles, and mounted, with their shields hanging from the neck; and they took their spears, each of which had its streamer, and with many good men round about they went to the lists; and on the other side the Infantes and Count Suero Gonzalez came up with a great company of their friends and kinsmen and vassals. And the King said with a loud voice, Hear what I say, Infantes of Carrion! . . this combat I would have had waged in Toledo, but ye said that ye were not ready to perform it there, and therefore I am come to this which is your native place, and have brought the knights of the Cid with me. They are come here under my safeguard. Let not therefore you nor your kinsmen deceive yourselves, thinking to overpower them by tumult, or in any other way than by fair combat; for whosoever shall begin a tumult, I have given my people orders to cut him in pieces upon the spot, and no inquiry shall be made touching the death of him who shall so have offended. Full sorrowful were the Infantes of Carrion for this command which the King had given.

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BOOK X.

And the King appointed twelve knights who were hidalgos to be true-men[1] and placed the combatants in the lists, and show them the bounds at what point they were to win or to be vanquished, and to divide the sun between them. And he went with a wand in his hand, and saw them placed on both sides; then he went out of the lists, and gave command that the people should fall back, and not approach within seven spears-length of the lines of the lists.

Poema del Cid. v. 3583. 3623. Chr. del Cid. cap. 264. 265. Chr. Gen. ff. 299.

Of the combat between Pero Bermudez and Ferrando Gonzalez.

IV. Now were the six combatants left alone in the lists, and each of them knew now with whom he had to do battle. And they laced their helmets, and put shield upon the arm, and laid lance in rest. And the knights of my Cid advanced against the Infantes of Carrion, and they on their part against the champions of the Campeador. Each bent down with his face to the saddle-bow, and gave his horse the spur. And they met all six with such a shock, that they who looked on expected to see them all fall dead. Pero Bermudez and Ferrando Gonzalez encountered, and the shield of Pero Bermudez was pierced, but the spear past through on one side, and hurt him not, and brake in two places; and he sat firm in his seat. One blow he received, but he gave another; he drove his lance through Ferrando's shield, at his breast, so that nothing availed him. Ferrando's breast-plate was threefold; two plates the spear went clean through, and drove the third in before it, with the *velmez* and the shirt, into the breast, near his heart; . . and the girth and the poitral of his horse burst, and he and the saddle went together over the horse's heels, and the spear in him, and all thought him dead. Howbeit Ferrando Gonzalez rose, and the blood began to run out of his mouth, and Pero Bermudez drew his sword and went against him; but when he saw the sword Tizona over him,

[1] *Fieles* may be well rendered by this phrase; the number twelve is particularized by the *Chronica General*. These true-men seem to have been literally judges of the facts that past before them.

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before he received a blow from it, he cried out that he confessed himself conquered, and that what Pero Bermudez had said against him was true. And when Pero Bermudez heard this he stood still, and the twelve true-men came up and heard his confession, and pronounced him vanquished. This Ferrando did thinking to save his life; but the wound which he had got was mortal.

Poema del Cid. 3623. 3657. Chr. del Cid. cap. 265. 266. Chr. Gen. ff. 300.

V. Martin Antolinez and Diego Gonzalez brake their lances on each other, and laid hand upon their swords. Martin Antolinez drew forth Colada, the brightness of which flashed over the whole field, for it was a marvellous sword; and in their strife he dealt him a back-handed blow which sheared off the crown of his helmet, and cut away hood and coif, and the hair of his head and the skin also: this stroke he dealt with the precious Colada. And Diego Gonzalez was sorely dismayed therewith, and though he had his own sword in his hand he could not for very fear make use of it, but he turned his horse and fled: and Martin Antolinez went after him, and dealt him another with the flat part of the sword, for he mist him with the edge, and the Infante began to cry out aloud, Great God, help me, and save me from that sword! And he rode away as fast as he could, and Martin Antolinez called out after him, Get out, Don Traitor! and drove him out of the lists, and remained conqueror.

Of the battle between Martin Antolinez and Diego Gonzalez.

Poema del Cid. 3658. 3678. Chr. del Cid. cap. 267. Chr. Gen. ff. 300.

VI. Muño Gustioz and Suero Gonzalez dealt each other such strokes with their spears as it was marvellous to behold. And Suero Gonzalez being a right hardy knight and a strong, and of great courage, struck the shield of Muño Gustioz and pierced it through and through; but the stroke was given aslant, so that it passed on and touched him not. Muño Gustioz lost his stirrups with that stroke, but he presently recovered them, and dealt him such a stroke in return that it went clean through the midst of the shield, and through all his armor, and came out between his ribs, missing the heart; then laying hand on him he wrenched him out of the saddle, and threw him down as he drew

Of the battle between Muño Gustioz and Suero Gonzalez.

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BOOK X.

the spear out of his body; and the point of the spear and the haft and the streamer all came out red. Then all the beholders thought that he was stricken to death. And Muño Gustioz turned to smite again. But when Gonzalo Ansures his father saw this, he cried out aloud for great ruth which he had for his son, and said, For God's sake do not strike him again, for he is vanquished. And Muño Gustioz, like a man of good understanding, asked the true-men whether he were to be held as conquered for what his father said, and they said not, unless he confirmed it with his own mouth. And Muño Gustioz turned again to Suero Gonzalez where he lay wounded, and lifted his spear against him, and Suero Gonzalez cried out, Strike me not, for I am vanquished. And the judges said it was enough, and that the combat was at an end.

Poema del Cid. v. 3682. 3703. Chr. del Cid. cap. 268. Chr. Gen. ff. 300.

How the Infantes of Carrion were declared traitors.

VII. Then the King entered the lists, and many good knights and hidalgos with him, and he called the twelve true-men, and asked them if the knights of the Cid had aught more to do to prove their accusation; and they made answer that the knights of the Cid had won the field and done their devoir: and all the hidalgos who were there present made answer, that they said true. And King Don Alfonso lifted up his voice and said, Hear me, all ye who are here present: inasmuch as the knights of the Cid have conquered, they have won the cause; and the twelve true-men made answer, that what the King said was the truth, and all the people said the same. And the King gave command to break up the lists, and gave sentence that the Infantes of Carrion and their uncle Suero Gonzalez were notorious traitors, and ordered his seneschal to take their arms and horses. And from that day forth their lineage never held up its head, nor was of any worth in Castille; and they[1] and their uncle fled away, having

[1] P. Carvallo, in the *Historia de Asturias*, P. 312. (quoted by Berganza, 5. 27. § 342.) says that they fled into the mountains of Asturias, to their cousin Count Don Suero, *como todo consta de escrituras antiguas.*

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been thus vanquished and put to shame. And thus it was that Carrion fell to the King after the days of Gonzalo Gonzalez, the father of the Infantes. Great was their shame, and the like or worse betide him who abuseth fair lady, and then leaveth her.[1]

Poema del Cid. 3707. 3718. Chr.delCid. cap. 269. Chr. Gen. ff. 301.

"This knight made his abode for the most part in the Palacio da Senra, adjoining the Monastery of Cornellana; and having compassion on his kinsmen, he built a tower for them joining the same Monastery, which is still standing, and in which the Abbots have their apartments. Here Don Suero gave order that they should live, and pass their lives with the Religious of that sacred House, which he was then re-edifying; and he provided them with all things necessary while they lived, and when they died he buried them in the same church, in a great stone sepulchre, wide enough to contain two bodies side by side, such as we now see it, standing upon stone lions, on the Gospel-side, and close by the first steps which lead up to the high altar. This is understood by tradition in that Convent, and they show the sepulchre as a thing beyond all doubt."

[1] No part of the whole history of the Cid has been so frequently controverted and so generally discredited by later historians, as this story of the Infantes of Carrion. Yepes, the Benedictine historian, (*T.* 6. *ff.* 80.) has entered into the fullest investigation, for the purpose of vindicating the memory of these Infantes. He shows that their father's name was Gomez Diaz, not Gonzalo Gonzalez, and consequently they were called Diego Gomez and Ferrando Gomez, not Gonzalez. Sandoval (*ff.* 64.) had shown before him that these Infantes died nine years after the marriage of the Cid, consequently before his daughters were marriageable: and Francisco Diago, in his *Anales de Valencia*, (*L.* 6. *C.* 15.) that the daughters were named Christina and Maria, not Elvira and Sol; and that the latter married the Count of Barcelona, not the Infante of Aragon. Yepes proceeds to invalidate the circumstances of the story . . . He is shocked at the indecorous scenes at the Cortes, and still more that it should be supposed two Spanish princes would marry women whose husbands were yet alive, and that any Spanish prelate should be thought capable of solemnizing such marriages.

In reply to these arguments, Berganza proves incontestably that all the descendants both of the Infanta Doña Christina, daughter of Bermudo II. and of Doña Velasquita, whose possessions lay at Carrion, were called Infantes, and that there were such Infantes as the story mentions, living at that time, whom the impugners of the story, regarding only the elder branch, had overlooked. The difficulty concerning the names of

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BOOK X.

Of the great joy which was made in Valencia.

VIII. Then the King went to meat, and he took the knights of the Cid with him; and great was the multitude which followed after them, praising the good feat which they had achieved. And the King gave them great gifts, and sent them away by night, and with a good guard to protect them till they should be in safety; and they took their leave of the King, and travelled by night and day, and came to Valencia. When the Cid knew that they drew nigh, he went out to meet them, and did them great honor. Who can tell the great joy which he made over them? And they told him all even as it had come to pass, and how

the ladies is not so satisfactorily removed. Yepes supposes that they had two names, which was not unusual; . . but this is only supposition. He might have shown that no scruple was made at that time of changing a name, if it did not happen to please the husband: . . there is an exceedingly curious instance in the history of Alfonso himself. Perhaps the Infantes of Navarre and Aragon followed his example, not liking to use those names by which their wives had been known when they were dishonored. Either supposition is possible, . . neither of them satisfactory. It is however a difficulty of little consequence to the story. The question is, whether the facts related of the two daughters of the Cid (be their names what they may) are to be believed. Berganza invalidates the arguments used to prove that Doña Sol did not marry an Infante of Aragon; in this he is successful, and he reconciles the other account by supposing that after his death she married the Count of Barcelona.

Of the other difficulties which Yepes had advanced Berganza makes light. There is nothing improbable in the scene at the Cortes, and Yepes has forgotten that the Infantes of Carrion and the daughters of the Cid were near enough of kin to afford a plea for divorce, being alike descended on the mother's side from King Don Bermudo II. It may be added, that princes in those days cared little for the bond of marriage, married whatever women they liked, and forsook them whenever they were tired of them.

The conduct of the Infantes of Carrion is certainly improbable. There are instances enough of such cruelty, but none of such folly. Yet nothing can be so improbable as that such a story should be invented and related so soon after their death, of persons who had really existed, and were of such rank: and that it should be accredited and repeated by all the historians who lived nearest the time.

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the King had declared the Infantes of Carrion and their uncle to be notorious traitors. Great was the joy of the Cid at these tidings, and he lifted up his hands to heaven, and blest the name of God because of the vengeance which he had given him for the great dishonor which he had received. And he took with him Martin Antolinez and Pero Bermudez and Muño Gustioz, and went to Doña Ximena and her daughters, and said to them, Blessed be the name of God, now are you and your daughters avenged! And he made the knights recount the whole unto them, even as it had come to pass. Great was the joy of Doña Ximena and her daughters, and they bent their knees to the ground, and praised the name of Jesus Christ, because he had given them this vengeance for the dishonor which they had received; and Doña Elvira and Doña Sol embraced those knights many times, and would fain have kissed their hands and their feet. And the Cid said unto Doña Ximena, Now may you without let marry your daughters with the Infantes of Aragon and Navarre, and I trust in God that they will be well and honorably married, better than they were at first. Eight days did the great rejoicings endure which the Cid made in Valencia, for the vengeance which God had given him upon the Infantes of Carrion, and their uncle Suero Gonzalez, the aider and abettor in the villany which they had committed.

Chr.delCid. cap. 269. Chr. Gen. ff. 301.

IX. Now it came to pass after this, that the Great Soldan of Persia, having heard of the great goodness of the Cid, and of his great feats in arms, and how he had never been vanquished by mortal man, and how he had conquered many Kings, Moor and Christian, and had won the noble city of Valencia, and had defeated King Bucar Lord of Africa and Morocco, and twenty nine Kings with him, all these things made him greatly desirous of his love. And holding him to be one of the noble men of the world, he sent messengers to him with great gifts, which will be recounted hereafter, and with them he sent one of his kinsmen,

How the Soldan of Persia sent presents to the Cid.

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BOOK X.

a full honorable man, with letters of great love. When this kinsman reached the port of Valencia, he sent word to the Cid that he was arrived there with a message from the Great Soldan of Persia, who had sent a present by him; and when the Cid knew this, he was well pleased. And in the morning the Cid took horse, and went out with all his company, all nobly attired, and his knights rode before him with their lances erect. And when they had gone about a league, they met the messenger of the Soldan coming to Valencia: and when he beheld them, in what order they came, he understood what a noble man the Cid Campeador was. And when he drew nigh, the Cid stopt his horse Bavieca, and waited to receive him. And when the messenger came before the Cid and beheld him, all his flesh began to tremble, and he marvelled greatly that his flesh should tremble thus; and his voice failed him, so that he could not bring forth a word. And the Cid said that he was welcome, and went towards him to embrace him; but the Moor made him no reply, being amazed. And when he had somewhat recovered and could speak, he would have kissed the Cid's hand, but the Cid would not give it him: and he thought this was done for haughtiness, but they made him understand that it was to do him honor; then was he greatly rejoiced, and he said, I humble myself before thee, O Cid, who art the most fortunate, the best Christian, and the most honorable that hath girded on sword or bestrode horse these thousand years. The Great Soldan of Persia, my Lord, hearing of thy great fame and renown, and of the great virtue which is in thee, hath sent me to salute thee and receive thee as his friend, even as his best friend, the one whom he loveth and prizeth best. And he hath sent a present by me who am of his lineage, and beseecheth thee to receive it as from a friend. And the Cid made answer that he thanked him greatly.

Chr. del Cid. cap. 270. Chr. Gen. ff. 301.

Of the presents which the Soldan sent.

X. Then the Cid bade his people make way that the sumpter beasts which carried the present might pass, and

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also the strange animals which the Soldan had sent, the like whereof were not in that land. And when they were passed he and his company returned towards the town, and the messenger with him. And whensoever the messenger spake to the Cid, it came into his mind how his voice had failed and his flesh trembled when he beheld him; and he marvelled thereat, and would fain have asked the Cid why it should be. And when they entered Valencia, great was the crowd which assembled to see the sumpter beasts, and the strange animals, for they had never seen such before, and they marvelled at them. And the Cid gave order that the beasts should be taken care of, and he went to the Alcazar and took the Moor with him; and when they came to Doña Ximena the Moor humbled himself before her and her daughters, and would have kissed her hand, but she would not give it him. Then he commanded that the camels and other beasts of burthen should be unloaded in their presence, and he began to open the packages and display the noble things which were contained therein. And he laid before them great store of gold and of money, which came in leathern bags, each having its lock; and wrought silver in dishes and trenchers and basons, and pots for preparing food; all these of fine silver and full cunningly wrought, the weight whereof was ten thousand marks. Then he brought out five cups of gold, in each of which were ten marks of gold, with many precious stones set therein, and three silver barrels, which were full of pearls and of precious stones. Moreover he presented unto him many pieces of cloth of gold, and of silk, of those which are made in Tartary, and in the land of Calabria. And moreover, a pound of myrrh and of balsam, in little caskets of gold: this was a precious thing, for with this ointment they were wont to anoint the bodies of the Kings when they departed, to the end that they might not corrupt, neither the earth consume them: and with this was the body of the Cid embalmed after his death. Moreover he presented unto him

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BOOK X.

a chess board, which was one of the noble ones in the world; it was of ivory riveted with gold, and with many precious stones round about it; and the men were of gold and silver, and the squares also were richly wrought with stones of many virtues.[1] This was a full rich, and great and noble present, so that no man could tell the price thereof.

Chr. del Cid. cap. 271. Chr. Gen. ff. 301.

Of what past between the messenger of the Soldan and the Cid.

XI. When the Moor had produced all these things before the Cid, he said unto him, All this, Sir, with the animals which thou hast seen, my Lord the Soldan of Persia hath sent unto thee, because of the great fame which he hath heard of thy goodness and loyalty; and, Sir, he beseecheth thee to accept it for the love of him. And the Cid thanked him, taking great pleasure therein, and said that he would fain do him greater honor than he had ever yet done to any one. And then he embraced him in the name of the Soldan, and said, that if he were a Christian he would give him the kiss of peace; and he asked whether among those things there was aught which had belonged to the person of the Soldan, that if so he might kiss it in his honor, and in token that if he were there present, he would kiss him on the shoulder, according to the custom of the Moors, for he knew that his Lord was one of the noblest men in all Pagandom. When the kinsman of the Soldan heard this he was greatly rejoiced because of the great courtesy with which the Cid had spoken, and he perceived how noble a man he was. And he said unto him, Sir Cid, if you were present before my Lord the Soldan, he would do you full great honor, and would give you the head of his horse to eat, according to the custom of our country; but seeing that this is not the custom of this country, I give you my living horse, which is one of the best horses of Syria; and do you give order that he be

[1] This is the description in the *Chronica del Cid*. The *Chronica General* only says that this chess-board (*arcidriche*.... Berganza notices the singular word) is at this day, i. e. about 1250, in the Monastery at Cardeña. It had disappeared in Berganza's time.

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taken in honor of my Lord the Soldan, and he will be better than his head would be boiled. And I kiss your hand, Sir Ruydiez, and hold myself more honored and a happier man than ever I have been heretofore. And the Cid accepted the horse, and gave consent to the Moor that he should kiss his hand. And then he called for his Almoxarife, and bade him take with him this kinsman of the Soldan, and lodge him in the Garden of Villa Nueva, and do him even such honor and service as he would to himself.

Chr. del Cid. cap. 271. Chr. Gen. ff. 301.

XII. Great was the honor which the Almoxarife of the Cid Ruydiez did unto the kinsman of the Soldan, and he served him even as he would have served his Lord the Cid. And when they had disported and taken solace together, the kinsman of the Soldan asked him concerning the Cid, what manner of man he was. And the Almoxarife answered that he was the man in the world who had the bravest heart, and the best knight at arms, and the man who best maintained his law; and in the word which he hath promised he never fails; and he is the man in the world who is the best friend to his friend, and to his enemy he is the mortallest foe among all Christians; and to the vanquished he is full of mercy and compassion; and full thoughtful and wise in whatsoever thing he doeth; and his countenance is such that no man seeth him for the first time without conceiving great fear. And this, said the Almoxarife, I have many times witnessed, for when any messengers of the Moors come before him, they are so abashed that they know not where they are. When the messenger of the Soldan heard this he called to mind how it had been with him, and he said unto the Almoxarife, that as they were both of one law he besought him to keep secret what he should say, and he would tell him what had befallen him himself. And the Almoxarife said that he would do as he desired. And with that he began to say, that he marvelled greatly at what he had heard, for even as he had now told him that it happened unto other messengers, even so had he himself found it the first time

Of the reason why the Soldan sent this great present.

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BOOK X.

that he had seen the Cid; for so great was the fear which he conceived at the sight of his countenance, that for long time he had no power of speech; and according to his thinking, this could only proceed from the grace of God towards the Cid, that none of his enemies might ever behold his face without fear. When the kinsman of the Soldan had said this, the Almoxarife perceived that he was a wary man, and one of good understanding; and he began to talk with him, and asked him whether he would tell him what he should ask, and the messenger replied that he would. Then the Almoxarife asked of him if he knew what was the reason which had moved his Lord the Soldan to send so great a present to the Cid Campeador, and why he desired to have his love when he was so far away, beyond sea. Now the messenger of the Soldan conceived that the Almoxarife sought to know the state of the lands beyond sea, and he feared that this had been asked of him by command of the Cid; and he made answer, that so great was the renown of the Cid, and the report which they had heard in the lands beyond sea of his great feats in arms, that it had moved the Soldan to send him that present and desire his love. But when the Almoxarife heard this, he said that he could not believe that this had been the reason, but that some other intention had moved him. And when the messenger perceived that the Almoxarife understood him, and that he desired to know the whole of the matter, he said that he would tell him, but he besought him to keep it secret. And the Almoxarife promised to do this. Then he told him that the land beyond sea was in such state that they weened it would be lost, and that the Christians would win it, so great a Crusade had gone forth against it from Germany, and from France, and from Lombardy, and Sicily, and Calabria, and Ireland, and England, which had won the city of Antioch, and now lay before Jerusalem. And my Lord the Great Soldan of Persia, hearing of the great nobleness of the Cid, and thinking that he would pass over also, was moved to

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send him this present to gain his love, that if peradventure he should pass there he might be his friend. And when the Almoxarife of the Cid heard this, he said that of a truth he believed it. Chr. del Cid. cap. 272. Chr. Gen. ff. 302.

XIII. While yet that messenger of the Soldan of Persia abode in Valencia, tidings came to the Cid that the Infantes of Aragon and Navarre were coming to celebrate their marriage with his daughters, according as it had been appointed at the Cortes of Toledo. He of Navarre hight Don Ramiro, and he was the son of King Don Sancho, him who was slain at Rueda; and he married with Doña Elvira, the elder: and the Infante of Aragon who married Doña Sol, the younger, hight Don Sancho, and was the son of King Don Pedro. This King Don Pedro was he whom the Cid Ruydiez conquered and made prisoner, as the history hath related; but calling to mind the great courtesy which the Cid had shown in releasing him from prison, and how he had ordered all his own to be restored unto him, and moreover the great worth and the great goodness of the Cid, and the great feats which he had performed, he held it good that his son should match with his daughter, to the end that the race of so good a man might be preserved in Aragon. Howbeit it was not his fortune to have a son by Doña Sol, for he died before he came to the throne, and left no issue. When the Cid knew that the Infantes were coming, he and all his people went out six leagues to meet them, all gallantly attired both for court and for war; and he ordered his tents to be pitched in a fair meadow, and there he awaited till they came up. And the first day the Infante Don Sancho of Aragon came up, and they waited for the Infante Don Ramiro; and when they were all met they proceeded to Valencia. And the Bishop Don Hieronymo came out to meet them with a procession, full honorably. Great were the rejoicings which were made in Valencia because of the coming of the Infantes, for eight days before the marriage began. And the Cid gave order that they should be lodged

Of the coming of the Infantes of Aragon and Navarre.

Chr. del Cid. cap. 273. Chr. Gen. ff. 303.

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BOOK X.

in the Garden of Villa Nueva, and supplied with all things in abundance.

Of the marriage of the Infantes.

XIV. When eight days were overpast the Bishop Don Hieronymo married the Infantes of Aragon and Navarre to the daughters of the Cid in this manner: the Infante Don Ramiro of Navarre to Doña Elvira, and the Infante Don Sancho of Aragon to Doña Sol. And on the day after they had been espoused they received the blessing in the great Church of St. Peter, as is commanded by the law of Jesus Christ, and the Bishop said mass. Who can tell the great rejoicings which were made at those marriages, and the great nobleness thereof? Certes there would be much to tell; for during eight days that they lasted, there was feasting every day, full honorably and plentifully, where all persons did eat out of silver; and many bulls were killed every day, and many of those wild beasts which the Soldan sent; and many sports were devised, and many garments and saddles and noble trappings were given to the joculars. And the Moors also exhibited their sports and rejoicings, after such divers manners, that men knew not which to go to first. So great was the multitude which was there assembled, that they were counted at eight thousand hidalgos. And when the marriage was concluded, the Cid took his sons-in-law and led them by the hand to Doña Ximena, and showed them all the noble things which the Soldan had sent him; and they when they beheld such great treasures, and such noble things were greatly astonished, and said that they did not think there had been a man in Spain so rich as the Cid, nor who possessed such things. And as they were marvelling from whence such riches could have come, both of gold and silver, and of precious stones and pearls, the Cid embraced them and said, My sons, this and all that I have is for you and for your wives, and I will give unto you the noblest and most precious things that ever were given with women for their dowry; for I will give you the half of all that you see here, and the other half I and Doña Ximena

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will keep so long as we live, and after our death all shall be yours; and my days are now well nigh full. Then the Infantes made answer, that they prayed God to grant him life for many and happy years yet, and that they thanked him greatly, and held him as their father; and that they would ever have respect to his honor, and be at his service, holding themselves honored by the tie there was between them. Three months these Infantes abode with the Cid in Valencia, in great pleasure. And then they dispeeded themselves of the Cid and of their mother-in-law Doña Ximena, and took each his wife and returned into their own lands with great riches and honor. And the Cid gave them great treasures, even as he had promised, and gave them certain of those strange beasts which the Soldan had sent. And he rode out with them twelve leagues. And when they took leave of each other, there was not a knight of all those who came with the Infantes, to whom the Cid did not give something, horse, or mule, or garments, or money, so that all were well pleased; and he gave his daughters his blessing, and commended them to God, and then he returned to Valencia, and they went to their own country. Chr. del Cid. cap. 274. 275. Chr. Gen. ff. 303.

XV. After the Cid had seen his sons-in-law depart, he sent for the messenger of the Soldan, and gave him many of the rare things of his country to carry unto his Lord. And he gave him a sword which had the device of the Soldan wrought in gold, and a coat of mail and sleeve armor, and a noble gipion which was wrought of knots;[1] and his letters of reply, which were full of great assurances of friendship. Much was the messenger of the Soldan pleased with the Cid for the great honor which he had shown him, and much was he pleased also at seeing how honorably the marriage of his daughters had been celebrated. So he departed and went to the port, and embarked on board his ship, and went to his Lord the Soldan. How the messenger of the Soldan was dispatched. Chr. del Cid. cap. 276. Chr. Gen. ff. 303.

[1] *Perpunte que era fecho de nudos.*

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BOOK X.

How the Alcalde of Valencia was baptized.

XVI. After this the Cid abode in Valencia, and he labored a full year in settling all the castles of the Moors who were subject unto him in peace, and in settling the Moors of Valencia well with the Christians; and this he did so that their tribute was well paid from this time till his death. And all the land from Tortosa to Origuela was under his command. And from this time he abode in peace in Valencia; and labored alway to serve God and to increase the Catholic faith, and to make amends for the faults he had committed towards God, for he weened that his days now would be but few. And it came to pass one day, the Cid having risen from sleep and being in his Alcazar, there came before him an Alfaqui whom he had made Alcalde of the Moors; his name was Alfaraxi, and he it was who made the lamentation for Valencia, as is recorded in this history. This Alfaqui had served the Cid well in his office of Alcalde over the Moors of Valencia: for he kept them in peace, and made them pay their tribute well, being a discreet man and of great prudence, so that for this and for his speech he might have been taken for a Christian: and for this reason the Cid loved him and put great trust in him. And when the Cid saw him he asked him what he would have; and he like a prudent man bent his knees before him, and began to kiss his hand, and said, Sir Cid Ruydiez, blessed be the name of Jesus Christ who hath brought you to this state that you are Lord of Valencia, one of the best and noblest cities in Spain. What I would have is this. Sir, my forefathers were of this city, and I am a native hereof; and when I was a little lad the Christians took me captive, and I learnt their tongue among them, and then my will was to be a Christian, and to abide there in the land of the Christians; but my father and mother, being rich persons, released me. And God showed me such favor, and gave me such understanding and so subtle, that I learnt all the learning of the Moors, and was one of the most honorable and best Alfaquis that ever was in Valencia till this time, and of the richest, as you

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know, Sir; and you in your bounty made me Alcalde, and gave me your authority over the Moors, of which peradventure I was not worthy. And now, Sir, thinking in my heart concerning the law in which I have lived, I find that I have led a life of great error, and that all which Mahommed the great deceiver gave to the Moors for their law, is deceit; and therefore, Sir, I turn me to the faith of Jesus Christ, and will be a Christian and believe in the Catholic faith. And I beseech you of your bounty give order that I may be baptized in the name of the Holy Trinity, and give me what name you will. And from this time forward I will live the life of a Christian, and fulfil what is written in the Gospel, and forsake wife and children and kin, and all that there is in the world, and serve God, and believe in his faith and holy law, as far as the weakness of my body can bear. When the Cid Ruydiez heard this he began to smile for very pleasure; and he rose up and took Alfaraxi with him to Doña Ximena, and said, Here is our Alcalde, who will be a Christian, and our brother in the faith of Jesus Christ. I beseech you therefore give order to provide all things that may be needful. When Doña Ximena heard this she rejoiced greatly, and gave order that all things should be full nobly prepared. And on the morrow the Bishop Don Hieronymo baptized him, and they gave him the name of Gil Diaz: and his godfathers were Don Alvar Fañez, and Pero Bermudez, and Martin Antolinez of Burgos; and Doña Ximena, with other honorable dames, were his godmothers. And from that time forward Gil Diaz was in such favor with the Cid, that he trusted all his affairs to his hands, and he knew so well how to demean himself, both towards him and all those of his company, that they all heartily loved him. Chr. del Cid. cap. 276. 277. Chr. Gen. ff. 304.

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HERE BEGINNETH THE ELEVENTH BOOK

OF THE

CHRONICLE OF THE CID.

BOOK XI.

How tidings came that King Bucar was coming against Valencia.

I. It is written in the history which Abenalfarax, the nephew of Gil Diaz, composed in Valencia, that for five years the Cid Ruydiez remained Lord thereof in peace, and in all that time he sought to do nothing but to serve God, and to keep the Moors quiet who were under his dominion; so that Moors and Christians dwelt together in such accord, that it seemed as if they had alway been united; and they all loved and served the Cid with such good will that it was marvellous. And when these five years were over, tidings were spread far and near, which reached Valencia, that King Bucar the Miramamolin of Morocco, holding himself disgraced because the Cid Campeador had conquered him in the field of Quarto near unto Valencia, where he had slain or made prisoners all his people, and driven him into the sea, and made spoil of all the treasures which he had brought with him; . . King Bucar calling these things to mind, had gone himself and stirred up the whole Paganism of Barbary, even as far as Montes Claros, to cross the sea again, and avenge himself if he could; and he had assembled so great a power, that no man could devise their numbers. When

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the Cid heard these tidings he was troubled at heart; howbeit he dissembled this, so that no person knew what he was minded to do; and thus the matter remained for some days. And when he saw that the news came thicker and faster, and that it was altogether certain that King Bucar was coming over sea against him, he sent and bade all the Moors of Valencia assemble together in his presence, and when they were all assembled he said unto them, Good men of the Aljama, ye well know that from the day wherein I became Lord of Valencia, ye have alway been protected and defended, and have past your time well and peaceably in your houses and heritages, none troubling you nor doing you wrong; neither have I who am your Lord ever done aught unto you that was against right. And now true tidings are come to me that King Bucar of Morocco is arrived from beyond sea, with a mighty power of Moors, and that he is coming against me to take from me this city which I won with so great labor. Now therefore, seeing it is so, I hold it good and command that ye quit the town, both ye and your sons, and your women, and go into the suburb of Alcudia, and the other suburbs, to dwell there with the other Moors, till we shall see the end of this business between me and King Bucar. Then the Moors, albeit they were loth, obeyed his command; and when they were all gone out of the city, so that none remained, he held himself safer than he had done before. Chr. del Cid. cap. 278. Chr. Gen. ff. 305.

II. Now after the Moors were all gone out of the city, it came to pass in the middle of the night that the Cid was lying in his bed, devising how he might withstand this coming of King Bucar, for Abenalfarax saith that when he was alone in his palace his thoughts were of nothing else. And when it was midnight there came a great light into the palace, and a great odor, marvellous sweet. And as he was marvelling what it might be, there appeared before him a man as white as snow; he was in the likeness of an old man with grey hair and crisp, and he carried certain keys in How St. Peter appeared unto the Cid.

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BOOK XI.

his hand; and before the Cid could speak to him he said, Sleepest thou, Rodrigo, or what art thou doing? And the Cid made answer, What man art thou who askest me? And he said, I am St. Peter, the Prince of the Apostles, who come unto thee with more urgent tidings than those for which thou art taking thought concerning King Bucar, and it is, that thou art to leave this world, and go to that which hath no end; and this will be in thirty days. But God will show favor unto thee, so that thy people shall discomfit King Bucar, and thou, being dead, shalt win this battle for the honor of thy body: this will be with the help of Santiago, whom God will send to the business: but do thou strive to make atonement for thy sins, and so thou shalt be saved. All this Jesus Christ vouchsafeth thee for the love of me, and for the reverence which thou hast alway shown to my Church in the Monastery of Cardeña. When the Cid Campeador heard this he had great pleasure at heart, and he let himself fall out of bed upon the earth, that he might kiss the feet of the Apostle St. Peter; but the Apostle said, Strive not to do this, for thou canst not touch me; but be sure that all this which I have told thee will come to pass. And when the blessed Apostle had said this, he disappeared, and the palace remained full of a sweeter and more delightful odor than heart of man can conceive. And the Cid Ruydiez remained greatly comforted by what St. Peter had said to him, and as certain that all this would come to pass, as if it were already over.

Chr. del Cid. cap. 279. Chr. Gen. ff. 305.

How the Cid spake to his people.

III. Early on the morrow he sent to call all his honorable men to the Alcazar; and when they were all assembled before him, he began to say unto them, weeping the while, Friends and kinsmen and true vassals and honorable men, many of ye must well remember when King Don Alfonso our Lord twice banished me from his land, and most of ye, for the love which ye bore me followed me into banishment, and have guarded me ever since. And God hath shown such mercy to you and to me, that we have won many bat-

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tles against Moors and Christians; those which were against Christians, God knows, were more through their fault than my will, for they strove to set themselves against the good fortune which God had given me, and to oppose his service, helping the enemies of the faith. Moreover we won this city in which we dwell, which is not under the dominion of any man in the world, save only of my Lord the King Don Alfonso, and that rather by reason of our natural allegiance than of any thing else. And now I would have ye know the state in which this body of mine now is; for be ye certain that I am in the latter days of my life, and that thirty days hence will be my last. Of this I am well assured; for for these seven nights past I have seen visions. I have seen my father Diego Laynez, and Diego Rodriguez my son; and every time they say to me, You have tarried long here, let us go now among the people who endure for ever. Now notwithstanding man ought not to put his trust in these things, nor in such visions, I know this by other means to be certain, for Sir St. Peter hath appeared to me this night, when I was awake and not sleeping, and he told me that when these thirty days were over, I should pass away from this world. Now ye know for certain that King Bucar is coming against us, and they say that thirty and six Moorish Kings are coming with him; and since he bringeth so great a power of Moors, and I have to depart so soon, how can ye defend Valencia! But be ye certain, that by the mercy of God I shall counsel ye so, that ye shall conquer King Bucar in the field, and win great praise and honor from him, and Doña Ximena, and ye and all that ye have, go hence in safety; how ye are to do all this I will tell ye hereafter, before I depart.

Chr. del Cid. cap. 279. Chr. Gen. ff. 305.

IV. After the Cid had said this he sickened of the malady of which he died. And the day before his weakness waxed great, he ordered the gates of the town to be shut, and went to the Church of St. Peter; and there the Bishop Don Hieronymo being present, and all the clergy who were

How the Cid took to his bed.

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BOOK XI.

in Valencia, and the knights and honorable men and honorable dames, as many as the Church could hold, the Cid Ruydiez stood up, and made a full noble preaching, showing that no man whatsoever, however honorable or fortunate they may be in this world, can escape death; to which, said he, I am now full near; and since ye know that this body of mine hath never yet been conquered, nor put to shame, I beseech ye let not this befall it at the end, for the good fortune of man is only accomplished at his end. How this is to be done, and what ye all have to do, I will leave in the hands of the Bishop Don Hieronymo, and Alvar Fañez, and Pero Bermudez. And when he had said this he placed himself at the feet of the Bishop, and there before all the people made a general confession of all his sins, and all the faults which he had committed against our Lord Jesus Christ. And the Bishop appointed him his penance, and assoyled him of his sins. Then he arose and took leave of the people, weeping plenteously, and returned to the Alcazar, and betook himself to his bed, and never rose from it again; and every day he waxed weaker and weaker, till seven days only remained of the time appointed. Then he called for the caskets of gold in which was the balsam and the myrrh which the Soldan of Persia had sent him; and when these were put before him he bade them bring him the golden cup, of which he was wont to drink; and he took of that balsam and of that myrrh as much as a little spoon-full, and mingled it in the cup with rose-water, and drank of it; and for the seven days which he lived he neither ate nor drank aught else than a little of that myrrh and balsam mingled with water. And every day after he did this, his body and his countenance appeared fairer and fresher than before, and his voice clearer, though he waxed weaker and weaker daily, so that he could not move in his bed.

Chr. del Cid. cap. 280. Chr. Gen. ff. 306.

How the Cid appointed what should be done after his death.

V. On the twenty-ninth day, being the day before he departed, he called for Doña Ximena, and for the Bishop Don Hieronymo, and Don Alvar Fañez Minaya, and Pero Bermu-

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dez, and his trusty Gil Diaz; and when they were all five before him, he began to direct them what they should do after his death; and he said to them, Ye know that King Bucar will presently be here to besiege this city, with seven and thirty Kings whom he bringeth with him, and with a mighty power of Moors. Now therefore the first thing which ye do after I have departed, wash my body with rose-water many times and well, as blessed be the name of God it is washed within and made pure of all uncleanness to receive his holy body to-morrow, which will be my last day. And when it has been well washed and made clean, ye shall dry it well, and anoint it with this myrrh and balsam, from these golden caskets, from head to foot, so that every part shall be anointed, till none be left. And you my Sister Doña Ximena, and your women, see that ye utter no cries, neither make any lamentation for me, that the Moors may not know of my death. And when the day shall come in which King Bucar arrives, order all the people of Valencia to go upon the walls, and sound your trumpets and tambours, and make the greatest rejoicings that ye can. And when ye would set out for Castille, let all the people know in secret, that they make themselves ready, and take with them all that they have, so that none of the Moors in the suburb may know thereof; for certes ye cannot keep the city, neither abide therein after my death. And see ye that sumpter beasts be laden with all that there is in Valencia, so that nothing which can profit may be left. And this I leave especially to your charge, Gil Diaz. Then saddle ye my horse Bavieca, and arm him well; and ye shall apparel my body full seemlily, and place me upon the horse, and fasten and tie me thereon so that it cannot fall: and fasten my sword Tizona in my hand. And let the Bishop Don Hieronymo go on one side of me, and my trusty Gil Diaz on the other, and he shall lead my horse. You, Pero Bermudez, shall bear my banner, as you were wont to bear it; and you, Alvar Fañez, my cousin, gather your company together, and

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BOOK XI.

put the host in order as you are wont to do. And go ye forth and fight with King Bucar; for be ye certain and doubt not that ye shall win this battle; God hath granted me this. And when ye have won the fight, and the Moors are discomfited, you may spoil the field at pleasure. Ye will find great riches. What ye are afterwards to do I will tell ye to-morrow, when I make my testament.

Chr. del Cid. cap. 280. Chr. Gen. ff. 306.

How the Cid made his testament and departed.

VI. Early on the morrow the Bishop Don Hieronymo, and Alvar Fañez, and Pero Bermudez, and Martin Antolinez, came to the Cid. Gill Diaz and Doña Ximena were alway with him; and the Cid began to make his testament. And the first thing which he directed, after commending his soul to God, was, that his body should be buried in the Church of St. Pedro de Cardeña, where it now lies; and he bequeathed unto that Monastery many good inheritances, so that that place is at this day the richer and more honorable. Then he left to all his company and household according to the desert of every one. To all the knights who had served him since he went out of his own country, he gave great wealth in abundance. And to the other knights who had not served him so long, to some a thousand marks of silver, to others two, and some there were to whom he bequeathed three, according who they were. Moreover, to the squires who were hidalgos, to some five hundred, and others there were who had a thousand and five hundred. And he bade them, when they arrived at St. Pedro de Cardeña, give clothing to four thousand poor, to each a skirt of *escanforte* and a mantle. And he bequeathed to Doña Ximena all that he had in the world, that she might live honorably for the remainder of her days in the Monastery of St. Pedro de Cardeña; and he commanded Gil Diaz to remain with her and serve her well all the days of her life. And he left it in charge to the Bishop Don Hieronymo, and Doña Ximena his wife, and Don Alvar Fañez, and Pero Bermudez, and Felez Muñoz, his nephews, that they should see all this fulfilled. And he commanded Alvar Fañez and Pero Ber-

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mudez, when they had conquered King Bucar, to proceed forthwith into Castille and fulfil all that he had enjoined. This was at the hour of sexts. Then the Cid Ruydiez, the Campeador of Bivar, bade the Bishop Don Hieronymo give him the body of our Lord and Saviour Jesus Christ, and he received it with great devotion, on his knees, and weeping before them all. Then he sate up in his bed and called upon God and St. Peter, and began to pray, saying, Lord Jesus Christ, thine is the power and the kingdom, and thou art above all Kings and all nations, and all Kings are at thy command. I beseech thee therefore pardon me my sins, and let my soul enter into the light which hath no end. And when the Cid Ruydiez had said this, this noble Baron yielded up his soul, which was pure and without spot, to God, on that Sunday which is called Quinquagesima, being the twenty and ninth of May, in the year of our Lord one thousand and ninety and nine, and in the seventy and third year of his life. After he had thus made his end they washed his body twice with warm water, and a third time with rose water, and then they anointed and embalmed it as he had commanded. And then all the honorable men, and all the clergy who were in Valencia, assembled and carried it to the Church of St. Mary of the Virtues, which is near the Alcazar, and there they kept their vigil, and said prayer and performed masses, as was meet for so honorable a man.

May 29, 1099.

Chr. del Cid. cap. 281. Chr. Gen. ff. 307.

VII. Three days after the Cid had departed King Bucar came into the port of Valencia, and landed with all his power, which was so great that there is not a man in the world who could give account of the Moors whom he brought. And there came with him thirty and six Kings, and one Moorish Queen, who was a negress, and she brought with her two hundred horsewomen, all negresses like herself, all having their hair shorn save a tuft on the top, and this was in token that they came as if upon a pilgrimage, and to obtain the remission of their sins; and they were all armed in coats of mail and with Turkish bows. King Bucar ordered his tents to be pitched round about Valencia, and

How King Bucar came up against the city.

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BOOK XI.

Abenalfarax who wrote this history in Arabic, saith, that there were full fifteen thousand tents; and he bade that Moorish negress with her archers to take their station near the city. And on the morrow they began to attack the city, and they fought against it three days strenuously; and the Moors received great loss, for they came blindly up to the walls and were slain there. And the Christians defended themselves right well, and every time that they went upon the walls, they sounded trumpets and tambours, and made great rejoicings, as the Cid had commanded. This continued for eight days or nine, till the companions of the Cid had made ready every thing for their departure, as he had commanded. And King Bucar and his people thought that the Cid dared not come out against them, and they were the more encouraged, and began to think of making bastilles and engines wherewith to combat the city, for certes they weened that the Cid Ruydiez dared not come out against them, seeing that he tarried so long.

Chr. del Cid. cap. 282. Chr. Gen. ff. 307.

How the Christians went out from Valencia.

VIII. All this while the company of the Cid were preparing all things to go into Castille, as he had commanded before his death; and his trusty Gil Diaz did nothing else but labor at this. And the body of the Cid was prepared after this manner: first it was embalmed and anointed as the history hath already recounted, and the virtue of the balsam and myrrh was such that the flesh remained firm and fair, having its natural color, and his countenance as it was wont to be, and the eyes open, and his long beard in order, so that there was not a man who would have thought him dead if he had seen him and not known it. And on the second day after he had departed, Gil Diaz placed the body upon a right noble saddle, and this saddle with the body upon it he put upon a frame; and he dressed the body in a *gambax*[1]

[1] *Vestieronla a carona un gambax de cendal delgado.* In the *Poema de Alexandro* the word in used precisely in the same manner:—

Vestio a carona un gambax de cendal.

Copla 430.

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of fine sendal, next the skin. And he took two boards and fitted them to the body, one to the breast and the other to the shoulders; these were so hollowed out and fitted that they met at the sides and under the arms, and the hind one came up to the pole, and the other up to the beard; and these boards were fastened into the saddle, so that the body could not move. All this was done by the morning of the twelfth day; and all that day the people of the Cid were busied in making ready their arms, and in loading beasts with all that they had, so that they left nothing of any price in the whole city of Valencia, save only the empty houses. When it was midnight they took the body of the Cid, fastened to the saddle as it was, and placed it upon his horse Bavieca, and fastened the saddle well: and the body sate so upright and well that it seemed as if he was alive. And it had on painted hose of black and white, so cunningly painted that no man who saw them would have thought but that they were grieves and cuishes, unless he had laid his hand upon them; and they put on it a surcoat of green sendal, having his arms blazoned thereon, and a helmet of parchment, which was cunningly painted that every one might have believed it to be iron; and his shield was hung round his neck, and they placed the sword Tizona in his hand, and they raised his arm, and fastened it up so subtilly that it was a marvel to see how upright he held the sword. And the Bishop Don Hieronymo went on one side of him, and the trusty Gil Diaz on the other, and he led the horse Bavieca, as the Cid had commanded him. And when all this had been made ready, they went out from Valencia at midnight, through the gate of Roseros, which is towards Castille.

And the Glossary explains it to be a kind of shirt, as the passage plainly implies. The *Chronica General* makes it of a different material, . . *Vestiol a carona del cuerpo un gambax branco fecho de un randal.* I know not whether this means network, or if it be an error for *cendal*, or perhaps for *ranzal*.

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BOOK XI.

Pero Bermudez went first with the banner of the Cid, and with him five hundred knights who guarded it, all well appointed. And after these came all the baggage. Then came the body of the Cid with an hundred knights, all chosen men, and behind them Doña Ximena with all her company, and six hundred knights in the rear. All these went out so silently, and with such a measured pace, that it seemed as if there were only a score. And by the time that they had all gone out it was broad day.

Chr.delCid. cap. 283. Chr. Gen. ff. 308.

How King Bucar was utterly discomfited.

IX. Now Alvar Fañez Minaya had set the host in order, and while the Bishop Don Hieronymo and Gil Diaz led away the body of the Cid, and Doña Ximena, and the baggage, he fell upon the Moors. First he attacked the tents of that Moorish Queen the Negress, who lay nearest the city; and this onset was so sudden, that they killed full a hundred and fifty Moors before they had time to take arms or go to horse. But that Moorish Negress was so skilful in drawing the Turkish bow, that it was held for a marvel, and it is said that they called her in Arabic *Nugueymat Turya*,[1] which is to say, the Star of the Archers. And she was the first that got on horseback, and with some fifty that were with her, did some hurt to the company of the Cid; but in fine they slew her, and her people fled to the camp. And so great was the uproar and confusion, that few there were who took arms, but instead thereof they turned their backs and fled toward the sea. And when King Bucar and his Kings saw this they were astonished. And it seemed to them that there came against them on the part of the Christians full seventy thousand knights, all as white as snow: and before them a knight of great stature upon a white horse with a bloody cross, who bore in one hand a white banner, and in the other a sword which seemed to be of fire, and he made a great mortality among the Moors who were flying. And King Bucar and the other Kings were so greatly dis-

[1] *Megeyma Turia* in the *Chronica del Cid.*

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mayed that they never checked the reins till they had ridden into the sea; and the company of the Cid rode after them, smiting and slaying and giving them no respite; and they smote down so many that it was marvellous, for the Moors did not turn their heads to defend themselves. And when they came to the sea, so great was the press among them to get to the ships, that more than ten thousand died in the water. And of the six and thirty Kings, twenty and two were slain. And King Bucar and they who escaped with him hoisted sails and went their way, and never more turned their heads. Then Alvar Fañez and his people, when they had discomfited the Moors, spoiled the field, and the spoil thereof was so great that they could not carry it away. And they loaded camels and horses with the noblest things which they found, and after the Bishop Don Hieronymo and Gil Diaz, who with the body of the Cid, and Doña Ximena, and the baggage, had gone on till they were clear of the host, and then waited for those who were gone against the Moors. And so great was the spoil of that day, that there was no end to it: and they took up gold, and silver, and other precious things as they rode through the camp, so that the poorest man among the Christians, horseman or on foot, became rich with what he won that day. And when they were all met together, they took the road toward Castille; and they halted that night in a village which is called Siete Aguas, that is to say, the Seven Waters, which is nine leagues from Valencia.

Chr. del Cid. cap. 284. Chr. Gen. ff. 308.

X. Abenalfarax, he who wrote this history in Arabic, saith, that the day when the company of the Cid went out from Valencia, and discomfited King Bucar and the six and thirty Kings who were with him, the Moors of Alcudia and of the suburbs thought that he went out alive, because they saw him on horseback, sword in hand; but when they saw that he went towards Castille, and that none of his company returned into the town, they were astonished. And all that day they remained in such amaze, that they neither dared

How the Moors went into the city.

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BOOK XI.

go into the tents which King Bucar's host had left, nor enter into the town, thinking that the Cid did this for some device; and all night they remained in the same doubt, so that they dared not go out from the suburb. When it was morning they looked towards the town, and heard no noise there; and Abenalfarax then took horse, and taking a man with him, went toward the town, and found all the gates thereof shut, till he came to that through which the company of the Cid had gone forth; and he went into the city and traversed the greater part thereof, and found no man therein, and he was greatly amazed. Then he went out and called aloud to the Moors of the suburbs, and told them that the city was deserted by the Christians; and they were more amazed than before: nevertheless they did not yet dare either to go out to the camp or to enter into the town, and in this doubt they remained till it was mid-day. And when they saw that no person appeared on any side, Abenalfarax returned again into the town, and there went with him a great company of the best Moors; and they went into the Alcazar, and looked through all the halls and chambers, and they found neither man nor living thing; but they saw written upon a wall in Arabic characters by Gil Diaz, how the Cid Ruydiez was dead, and that they had carried him away in that manner to conquer King Bucar, and also to the end that none might oppose their going. And when the Moors saw this they rejoiced and were exceeding glad, and they opened the gates of the town, and sent to tell these tidings to those in the suburbs. And they came with their wives and children into the town, each to the house which had been his before the Cid won it. And from that day Valencia remained in the power of the Moors till it was won by King Don Jamye of Aragon, he who is called the Conqueror, which was an hundred and seventy years. But though King Don Jamye won it, it is alway called *Valencia del Cid.* On the morrow they went into the tents of King Bucar, and found there many arms; but the tents were

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deserted, save only that they found certain women who had hid themselves, and who told them of the defeat of King Bucar. And the dead were so many that they could scarcely make way among them. And they went on through this great mortality to the port, and there they saw no ships but so many Moors lying dead that tongue of man cannot tell their numbers; and they began to gather up the spoils of the field, which were tents, and horses, and camels, and buffaloes, and flocks, and gold and silver, and garments, and store of provisions, out of all number, so that they had wherewith to suffice the city of Valencia for two years, and to sell to their neighbors also; and they were full rich from that time.

Chr. del Cid. cap. 285. Chr. Gen. ff. 309.

XI. When the company of the Cid departed from the Siete Aguas, they held their way by short journeys to Salvacañete. And the Cid went alway upon his horse Bavieca, as they had brought him out from Valencia, save only that he wore no arms, but was clad in right noble garments; and all who saw him upon the way would have thought that he was alive, if they had not heard the truth. And whenever they halted they took the body off, fastened to the saddle as it was, and set it upon that frame which Gil Diaz had made, and when they went forward again, they placed it in like manner upon the horse Bavieca. And when they reached Salvacañete, the Bishop Don Hieronymo, and Doña Ximena, and Alvar Fañez, and the other honorable men, sent their letters to all the kinsmen and friends of the Cid Ruydiez, bidding them come and do honor to his funeral; and they sent letters also to his sons-in-law, the Infantes of Aragon and Navarre, and to King Don Alfonso. And they moved on from Salvacañete and came to Osma, and then Alvar Fañez asked of Doña Ximena if they should not put the body of the Cid into a coffin covered with purple, and with nails of gold; but she would not, for she said that while his countenance remained so fresh and comely, and his eyes so fair, his body should never be placed in a coffin, and

How the sons-in-law of the Cid came to meet the body.

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BOOK XI.

that her children should see the face of their father; and they thought that she said well, so the body was left as it was. And at the end of fifteen days the Infante of Aragon arrived, with Doña Sol his wife, and they brought with them an hundred armed knights, all having their shields reversed hanging from the saddle bow, and all in grey cloaks, with the hoods rent. And Doña Sol came clad in linsey-woolsey, she and all her women, for they thought that mourning was to be made for the Cid. But when they came within half a league of Osma, they saw the banner of the Cid coming on, and all his company full featly apparelled. And when they drew nigh they perceived that they were weeping, but they made no wailing; and when they saw him upon his horse Bavieca, according as ye have heard, they were greatly amazed. But so great was the sorrow of the Infante that he and all his company began to lament aloud. And Doña Sol, when she beheld her father, took off her tire and threw it upon the ground and began to tear her hair, which was like threads of gold. But Doña Ximena held her hand and said, Daughter, you do ill, in that you break the command of your father, who laid his curse upon all who should make lamentation for him. Then Doña Sol kissed the hand of the Cid and of her mother, and put on her tire again, saying, Lady mother, I have committed no fault in this, forasmuch as I knew not the command of my father. And then they turned back to Osma, and great was the multitude whom they found there assembled from all parts to see the Cid, having heard in what manner he was brought, for they held it to be a strange thing; and in truth it was, for in no history do we find that with the body of a dead man hath there been done a thing so noble and strange as this. Then they moved on from Osma, and came to Santesteban de Gormaz. And there after few days the King of Navarre came with the Queen Doña Elvira his wife; and they brought with them two hundred knights; howbeit their shields were not reversed, for they had heard that no mourn-

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ing was to be made for the Cid. And when they were within half a league of Santesteban, the company of the Cid went out to meet them, as they had the Infante of Aragon; and they made no other lamentation, save that they wept with Doña Elvira; and when she came up to the body of her father she kissed his hand, and the hand of Doña Ximena her mother. And greatly did they marvel when they saw the body of the Cid Ruydiez how fair it was, for he seemed rather alive than dead. And they moved on from Santesteban, towards San Pedro de Cardeña. Great was the concourse of people to see the Cid Ruydiez coming in that guise. They came from Rioja, and from all Castille, and from all the country round about, and when they saw him their wonder was the greater, and hardly could they be persuaded that he was dead.

Chr. del Cid. cap. 286. Chr. Gen. ff. 310.

How King Don Alfonso came to do honor to the Cid.

XII. At this time King Don Alfonso abode in Toledo, and when the letters came unto him saying how the Cid Campeador was departed, and after what manner he had discomfited King Bucar, and how they brought him in this goodly manner upon his horse Bavieca, he set out from Toledo, taking long journeys till he came to San Pedro de Cardeña, to do honor to the Cid at his funeral. The day when he drew nigh the Infante of Aragon and the King of Navarre went out to met him, and they took the body of the Cid with them on horseback, as far as the Monastery of San Christoval de Ybeas, which is a league from Cardeña; and they went, the King of Navarre on one side of the body, and the Infante of Aragon on the other. And when King Don Alfonso saw so great a company and in such goodly array, and the Cid Ruydiez so nobly clad and upon his horse Bavieca, he was greatly astonished. Then Alvar Fañez and the other good men kissed his hand in the name of the Cid. And the King beheld his countenance, and seeing it so fresh and comely, and his eyes so bright and fair, and so even and open that he seemed alive, he marvelled greatly. But when they told him that for seven days he had drank of the

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BOOK XI.

myrrh and balsam, and had neither ate nor drank of aught else, and how he had afterwards been anointed and embalmed, he did not then hold it for so great a wonder, for he had heard that in the land of Egypt they were wont to do thus with their Kings. When they had all returned to the Monastery they took the Cid from off his horse, and set the body upon the frame, as they were wont to do, and placed it before the altar. Many were the honors which King Don Alfonso did to the Cid in masses and vigils, and other holy services, such as are fitting for the body and soul of one who is departed. Moreover he did great honor to the King of Navarre, and to the Infante of Aragon, ordering that all things which were needful should be given to them and their companies.

Chr. del Cid. cap. 287. Chr. Gen. ff. 310.

How the body of the Cid was placed in his ivory chair.

XIII. On the third day after the coming of King Don Alfonso, they would have interred the body of the Cid, but when the King heard what Doña Ximena had said, that while it was so fair and comely it should not be laid in a coffin, he held that what she said was good. And he sent for the ivory chair which had been carried to the Cortes of Toledo, and gave order that it should be placed on the right of the altar of St. Peter; and he laid a cloth of gold upon it, and upon that placed a cushion covered with a right noble *tartari*, and he ordered a graven tabernacle to be made over the chair, richly wrought with azure and gold, having thereon the blazonry of the Kings of Castille and Leon, and the King of Navarre, and the Infante of Aragon, and of the Cid Ruydiez the Campeador. And he himself, and the King of Navarre and the Infante of Aragon, and the Bishop Don Hieronymo, to do honor to the Cid, helped to take his body from between the two boards, in which it had been fastened at Valencia. And when they had taken it out, the body was so firm that it bent not on either side, and the flesh so firm and comely, that it seemed as if he were yet alive. And the King thought that what they purported to do and had thus begun, might full well be effected. And they clad

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the body in full noble *tartari*, and in cloth of purple, which the Soldan of Persia had sent him, and put him on hose of the same, and set him in his ivory chair; and in his left hand they placed his sword Tizona in its scabbard, and the strings of his mantle in his right. And in this fashion the body of the Cid remained there ten years and more, till it was taken thence, as the history will relate anon. And when his garments waxed old, other good ones were put on.

Chr. del Cid. cap. 288. Chr. Gen. ff. 311.

XIV. King Don Alfonso, and the sons-in-law of the Cid, King Don Ramiro of Navarre, and the Infante Don Sancho of Aragon, with all their companies, and all the other honorable men, abode three weeks in St. Pedro de Cardeña, doing honor to the Cid. And the Bishop Don Hieronymo, and the other Bishops who came with King Don Alfonso, said every day their masses, and accompanied the body of the Cid there where it was placed, and sprinkled holy water upon it, and incensed it, as is the custom to do over a grave. And after three weeks they who were there assembled began to break up, and depart to their own houses. And of the company of the Cid, some went with the King of Navarre, and other some with the Infante of Aragon; but the greater number, and the most honorable among them, betook themselves to King Don Alfonso, whose natural subjects they were. And Doña Ximena and her companions abode in San Pedro de Cardeña, and Gil Diaz with her, as the Cid had commanded in his testament. And the Bishop Don Hieronymo, and Alvar Fañez Minaya, and Pero Bermudez, remained there also till they had fulfilled all that the Cid Ruydiez had commanded in his testament to be done.

How the company brake up after this was done.

Chr. del Cid. cap. 288. Chr. Gen. ff. 311.

XV. Gil Diaz did his best endeavor to fulfil all that his Lord the Cid Ruydiez had commanded him, and to serve Doña Ximena and her companions truly and faithfully; and this he did so well, that she was well pleased with his faithfulness. And Doña Ximena fulfilled all that the Cid had commanded her; and every day she had masses performed

Of the care which was taken of Bavieca.

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BOOK XI.

for his soul, and appointed many vigils, and gave great alms for the soul of the Cid and of his family. And this was the life which she led, doing good wherever it was needful for the love of God; and she was alway by the body of the Cid, save only at meal times and at night, for then they would not permit her to tarry there, save only when vigils were kept in honor of him. Moreover Gil Diaz took great delight in tending the horse Bavieca, so that there were few days in which he did not lead him to water, and bring him back with his own hand. And from the day in which the dead body of the Cid was taken off his back, never man was suffered to bestride that horse, but he was alway led when they took him to water, and when they brought him back. And Gil Diaz thought it fitting that the race of that good horse should be continued, and he bought two mares for him, the goodliest that could be found, and when they were with foal, he saw that they were well taken care of, and they brought forth the one a male colt and the other a female; and from these the race of this good horse was kept up in Castille, so that there were afterwards many good and precious horses of his race, and peradventure are at this day. And this good horse lived two years and a half after the death of his master the Cid, and then he died also, having lived, according to the history, full forty years. And Gil Diaz buried him before the gate of the Monastery, in the public place, on the right hand; and he planted two elms upon the grave, the one at his head and the other at his feet, and these elms grew and became great trees, and are yet to be seen before the gate of the Monastery. And Gil Diaz gave order that when he died they should bury him by that good horse Bavieca, whom he had loved so well.

Chr. Gen. ff. 311. Chr. del Cid. cap. 289.

Of the death of Doña Ximena.

XVI. Four years after the Cid had departed that noble lady Doña Ximena departed also, she who had been the wife of that noble baron the Cid Ruydiez, the Campeador. At that time Don Garcia Tellez was Abbot of the Monas-

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tery, a right noble monk, and a great hidalgo. And the Abbot and Gil Diaz sent for the daughters of the Cid and Doña Ximena to come and honor their mother at her funeral, and to inherit what she had left. Doña Sol, who was the younger, came first, because Aragon is nearer than Navarre, and also because she was a widow; for the Infante Don Sancho, her husband, had departed three years after the death of the Cid, and had left no child. King Don Ramiro soon arrived with the other dame, Queen Doña Elvira his wife, and he brought with him a great company, in honor of his wife's mother, and also the Bishop of Pamplona, to do honor to her funeral; and the Infante Don Garcia Ramirez, their son, came with them, being a child of four years old. Moreover there came friends and kinsmen from all parts. And when they were all assembled they buried the body of Doña Ximena at the feet of the ivory chair on which the Cid was seated; and the Bishop of Pamplona said mass, and the Abbot Don Garcia Tellez officiated. And they tarried there seven days, singing many masses, and doing much good for her soul's sake. And in that time the Bishop Don Hieronymo arrived, who abode with King Don Alfonso, and he came to do honor to the body of Doña Ximena; for so soon as he heard that she was departed, he set off, taking long journeys every day. And when the seven days were over, King Don Ramiro and Queen Doña Elvira his wife, and her sister Doña Sol, set apart rents for the soul of Doña Ximena, and they appointed that Gil Diaz should have them for his life, and that then they should go to the Monastery for ever: and they ordained certain anniversaries for the souls of the Cid and of Doña Ximena. After this was done they divided between them what Doña Ximena had left, which was a great treasure in gold and in silver, and in costly garments; . . the one half Queen Doña Elvira took, and Doña Sol the other. And when they had thus divided it, Doña Sol said that all which she had in the world should be for her nephew the Infante Don Garcia Ramirez, and

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BOOK XI.

with the good will of Queen Elvira his mother, she adopted him then to be her son, and she took him with her to Aragon, to the lands which had been given her in dower, and bred him up till he became a young man; and after the death of his father he was made King of Navarre, as may be seen in the book of the Chronicles of the Kings of Spain. And when all these things were done they departed each to his own home, and Gil Diaz remained, serving and doing honor to the bodies of his master the Cid and Doña Ximena his mistress.

Chr.delCid. cap. 290. Chr. Gen. ff. 312.

Of what happened to a Jew who would have taken the Cid by the beard.

XVII. Now Don Garcia Tellez the Abbot, and the trusty Gil Diaz, were wont every year to make a great festival on the day of the Cid's departure, and on that anniversary they gave food and clothing to the poor, who came from all parts round about. And it came to pass when they made the seventh anniversary, that a great multitude assembled as they were wont to do, and many Moors and Jews came to see the strange manner of the Cid's body. And it was the custom of the Abbot Don Garcia Tellez, when they made that anniversary, to make a right noble sermon to the people: and because the multitude which had assembled was so great that the Church could not hold them, they went out into the open place before the Monastery, and he preached unto them there. And while he was preaching there remained a Jew in the Church, who stopt before the body of the Cid, looking at him to see how nobly he was there seated, having his countenance so fair and comely, and his long beard in such goodly order, and his sword Tizona in its scabbard in his left hand, and the strings of his mantle in his right, even in such manner as King Don Alfonso had left him, save only that the garments had been changed, it being now seven years since the body had remained there in that ivory chair. Now there was not a man in the Church save this Jew, for all the others were hearing the preachment which the Abbot made. And when this Jew perceived that he was alone, he began to think within himself and say,

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This is the body of that Ruydiez the Cid, whom they say no man in the world ever took by the beard while he lived . . . I will take him by the beard now, and see what he can do to me. And with that he put forth his hand to pull the beard of the Cid; . . but before his hand could reach it, God, who would not suffer this thing to be done, sent his spirit into the body, and the Cid let the strings of his mantle go from his right hand, and laid hand on his sword Tizona, and drew it a full palm's length out of the scabbard. And when the Jew saw this, he fell upon his back for great fear, and began to cry out so loudly, that all they who were without the Church heard him, and the Abbot broke off his preachment and went into the Church to see what it might be. And when they came they found this Jew lying upon his back before the ivory chair, like one dead, for he had ceased to cry out, and had swooned away. And then the Abbot Don Garcia Tellez looked at the body of the Cid, and saw that his right hand was upon the hilt of the sword, and that he had drawn it out a full palm's length; and he was greatly amazed. And he called for holy water, and threw it in the face of the Jew, and with that the Jew came to himself. Then the Abbot asked him what all this had been, and he told him the whole truth; and he knelt down upon his knees before the Abbot, and besought him of his mercy that he would make a Christian of him, because of this great miracle which he had seen, and baptize him in the name of Jesus Christ, for he would live and die in his faith, holding all other to be but error. And the Abbot baptized him in the name of the Holy Trinity, and gave him to name Diego Gil. And all who were there present were greatly amazed, and they made a great outcry and great rejoicings to God for this miracle, and for the power which he had shown through the body of the Cid in this manner; for it was plain that what the Jew said was verily and indeed true, because the posture of the Cid was changed. And from that day forward Diego Gil remained in the Monastery as long as he lived, doing service to the body of the Cid.

Chr. del Cid. cap. 291. 292. Chr. Gen. ff. 313.

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BOOK XI.

How the body of the Cid was interred.

XVIII. After that day the body of the Cid remained in the same posture, for they never took his hand off the sword, nor changed his garments more, and thus it remained three years longer, till it had been there ten years in all. And then the nose began to change color. And when the Abbot Don Garcia Tellez and Gil Diaz saw this, they weened that it was no longer fitting for the body to remain in that manner. And three Bishops from the neighboring provinces met there, and with many masses and vigils, and great honor, they interred the body after this manner. They dug a vault before the altar, beside the grave of Doña Ximena, and vaulted it over with a high arch, and there they placed the body of the Cid seated as it was in the ivory chair, and in his garments, and with the sword in his hand, and they hung up his shield and his banner upon the walls.

Chr. del Cid. cap. 291. Chr. Gen. ff. 313. Berganza. 5. 33. § 384.

Of the death of Gil Diaz.

XIX. After the body of the noble Cid Campeador had been thus honorably interred, Gil Diaz his trusty servant abode still in the Monastery of St. Pedro de Cardeña, doing service to the graves of the Cid and Doña Ximena, and making their anniversaries, and celebrating masses, and giving great alms to the poor both in food and clothing, for the good of their souls; and in this manner he lived while Don Garcia Tellez was Abbot, and two others after him, and then he died. And his deportment had alway been such in that Monastery, that all there were his friends, and lamented greatly at his death, because he had led so devout and good a life, and served so trustily at the graves of his master and mistress. And at the time of his death he gave order that they should lay his body beside the good horse Bavieca whom he had loved so well, in the grave which he had made there for himself while he was living. And Diego Gil remained in his place, doing the same service which he had done, till he departed also. And the history saith that though Gil Diaz was good, Diego Gil was even better.

Chr. Gen. ff 313. Chr. del Cid. cap. 292.

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How the King of Navarre restored the booty which he had taken in honor to the Cid.

XX. Eighty and six years after the death of the Cid Campeador, that is to say, in the year of the Era 1223, which is the year of the Incarnation 1185, it came to pass, that there was war between the Kings of Leon and Navarre on the one part, and the King of Castille on the other, notwithstanding this King Don Sancho of Navarre was uncle to the King of Castille, being his mother's brother. And this King Don Sancho entered into the lands of his nephew King Don Alfonso of Castille, and advanced as far as Burgos, and with his sword he struck a great stroke into the elm tree which is before the Church of St. John at Burgos, in token that he had taken possession of all that land; and he carried away with him a great booty in flocks and herds and beasts of the plough, and whatever else he could find, and with all this booty went his way toward Navarre. Now he had to pass nigh the Monastery of St. Pedro de Cardeña, where the body of the Cid Campeador lay. And at that time the Abbot of the Monastery, whose name was Don Juan, was a good man, and a hidalgo, and stricken in years; and he had been a doughty man in arms in his day. And when he saw this great booty being driven out of Castille, he was sorely grieved at the sight, and though he was now an old man, and it was long since he had got on horseback, he went to horse now, and took ten monks with him, and bade the strongest among them take down the banner of the Cid from the place where it was hung up, and he went after King Don Sancho, who was carrying away the spoil. And the King when he saw him coming marvelled what banner this might be, for in those days there was no banner like unto that borne by any man in all the kingdoms of Spain; and perceiving how few they were who came with it, he halted to see what it might be. And the Abbot humbled himself before him when he came up, and said, King Don Sancho of Navarre, I am the Abbot of this Monastery of St. Pedro de Cardeña, wherein lies the body of the Cid Campeador, your great grand-

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BOOK XI.

father; and for that reason presuming on your bounty and favor, I am come hither with this banner, which was borne before him in his battles, to beseech you that you would leave this booty for the honor of this banner and of the body of the Cid. And when King Don Sancho heard this, he marvelled at the great courage of the man, that he should thus without fear ask of him to restore his booty. And he said unto him after a while, Good man, I know you not: but for what you have said I will give back the booty, for which there are many reasons. For I am of the lineage of the Cid as you say, and my father King Don Garcia being the son of Doña Elvira his daughter, this is the first reason; and the second is for the honor of his body which lies in your Monastery; and the third is in reverence to this his banner, which never was defeated. And if none of these were of any avail, yet ought I to restore it, were it only for this, that if he were living there is none who could drive away the spoils of Castille, he being so near. For the love of God therefore, and of my forefather the Cid, I give it to him, and to you, who have known so well how to ask it at my hands. When the Abbot heard this he was as joyful as he could be, and would have kissed the hand of King Don Sancho, but the King would not suffer this, because he was a priest of the mass. Then the King ordered the spoil to be driven to the Monastery, and went himself with it, and saw the banner hung up again in its place, and abode there three weeks, till all that booty had been restored to the persons from whom it was taken. And when this was done he offered to the Monastery two hundred pieces of gold for the soul of his forefather the Cid, and returned into his kingdom of Navarre, and did no more evil at that time in the realm of Castille. This good service the Cid Ruydiez did to Castille after his death.

Chr. del Cid. cap. 293. Chr. Gen. ff. 314.

How the Cid went to the great battle of the Navas de Tolosa.

XXI. Moreover when the Miramamolin brought over from Africa against King Don Alfonso, the eighth of that name, the mightiest power of the misbelievers that had ever

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been brought against Spain since the destruction of the Kings of the Goths, the Cid Campeador remembered his country in that great danger. For the night before the battle was fought at the Navas de Tolosa, in the dead of the night, a mighty sound was heard in the whole city of Leon, as if it were the tramp of a great army passing through. And it passed on to the Royal Monastery of St. Isidro, and there was a great knocking at the gate thereof, and they called to a priest who was keeping vigils in the Church, and told him that the Captains of the army whom he heard were the Cid Ruydiez, and Count Ferran Gonzalez, and that they came there to call up King Don Ferrando the Great, who lay buried in that Church, that he might go with them, to deliver Spain. And on the morrow that great battle of the Navas de Tolosa was fought, wherein sixty thousand of the misbelievers were slain, which was one of the greatest and noblest battles ever won over the Moors.[1]

Yepes. Chr. Gen. de S. Benito. T. 1. ff. 382.

XXII. The body of the Cid remained in the vault wherein it had been placed as ye have heard, till the year of the Incarnation 1272, when King Don Alfonso the Wise, for the great reverence which he bore the memory of the Cid his forefather, ordered a coffin to be made for him, which was hewn out of two great stones; and in this the body of the Cid was laid, and they placed it on that side where the Epistle is read; and before it, in a wooden coffin, they laid the body of Doña Ximena. And round about the stone coffin these verses were graven, in the Latin tongue,

How King Don Alfonso the Wise removed the body of the Cid.

[1] This thing, says Yepes, God permitted to be heard in Leon, that it might be known how those persons whom the Gentiles in their vanity call Heroes, and the world holds for excellent men, do in Heaven take thought for the things of this world; and though their bodies were not verily and indeed present, yet inasmuch as their souls so vehemently desired to be there, this sound of their march was permitted to be heard, that it might be known how they were still watchful for the good of Spain.

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BOOK XI.

being, according as it is said, composed by King Don Alfonso himself.

BELLIGER, INVICTUS, FAMOSUS MARTE TRIUMPHIS,
CLAUDITUR HOC TUMULO MAGNUS DIDACI RODERICUS.

And upon his tomb he ordered these verses to be graven also:

QUANTUM ROMA POTENS BELLICIS EXTOLLITUR ACTIS,
VIVAX ARTHURUS FIT GLORIA QUANTUM BRITANNIS,
NOBILIS E CAROLO QUANTUM GAUDET FRANCIA MAGNO,
TANTUM IBERIA DURIS CID INVICTUS CLARET.

And upon the walls it was thus written. I who lie here interred am the Cid Ruydiez, who conquered King Bucar with six and thirty Kings of the Moors; and of those six and thirty, twenty and two died in the field. Before Valencia I conquered them, on horseback, after I was dead, being the seventy and second battle which I won. I am he who won the swords Colada and Tizona. God be praised, Amen.

Berganza. 5. 32. § 384.

Of the second removal of the body, and how it was resolved to remove it again.

XXIII. The body of the Cid remained here till the year of the Incarnation 1447, when the Abbot Don Pedro del Burgo ordered the old Church to be pulled down, that a new one might be built in its place. And then as all the sepulchres were removed, that of the Cid was removed also, and they placed it in front of the Sacristy, upon four stone lions. And in the year 1540 God put it in the heart of the Abbot and Prior, Monks and Convent of the Monastery of St. Pedro de Cardeña for the glory of God, and the honor of St. Peter and St. Paul, and of the Cid and other good knights who lay buried there, and for the devotion of the people, to beautify the great Chapel of the said Monastery with a rich choir and stalls, and new altars, and goodly steps to lead up to them. And as they were doing this, they found that the tomb of the blessed Cid, if they left it where it was, which was in front of the door of the Sacristy,

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before the steps of the altar, it would neither be seemly for the service of the altar, because it was in the way thereof, nor for his dignity, by reason that they might stumble against it; . . moreover it was fallen somewhat to decay, and set badly upon the stone lions which supported it; and there were other knights placed above him. Whereupon the Abbot, Prior, Monks, and Convent, resolved that they would translate his body, and remove the other tombs to places convenient for them, holding that it was not meet that those who neither in their exploits nor in holiness had equalled him in life, should have precedency of him after death. And they were of one accord that the day of this translation should not be made public, knowing how great the number would be of knights and other persons who would be desirous of being at this festival, for which cause they doubted least some misadventure would betide of tumults and deaths, or scandals such as are wont to happen on such occasions; they were therefore minded to do this thing without giving knowledge thereof to any but those who were in the Monastery, who were of many nations and conditions, and who were enow to bear testimony when it was done; for there was no lack there, besides the religious, of knights, squires, hidalgos, laborers, and folk of the city and the district round about, and Biscayans, and mountaineers, and men of Burgundy and of France.

Berganza. 5. 33. § 386. F. Lope de Frias.

Of the ceremonies before the lid of the tomb was lifted.

XXIV. So on Thursday, the eighth day of Epiphany, being the thirteenth day of January in the year of our Lord 1541, and at the hour of complines, the Abbot and Convent being assembled, together with serving-men and artificers who were called for this purpose, they made that night wooden biers that the tomb might be moved more easily and reverently, and with less danger. And on the morrow, which was Friday, the fourteenth day of the said month and year, the Convent having said primes, and the mass of Our Lady, according to custom, and the Abbot Fray Lope de Frias, who was a native of Velorado, having

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BOOK XI.

confessed and said mass, the doors of the Church being open, and the altar richly drest, and the bells ringing as they are wont to do upon great festivals, at eight in the morning there assembled in the Church all the brethren of the Monastery, nineteen in number, the other fifteen being absent each in his avocation; and there were present with them Sancho de Ocaña, Merino and Chief Justice of the Monastery; Juan de Rosales, Pedro de Ruseras, and Juan Ruyz, squires of the house; master Ochoa de Artiaga, a mason, with his men; Andrez de Carnica, and Domingo de Artiaga, master Pablo and master Borgoñon, stone-cutters, with their men; and master Juan, a smith, with his; and all the other workmen and serving-men and traders who were in the house. And the Abbot being clad in rich vestments, and the ministers and acolites with him, with cross, candles, and torches burning, went all in procession to our Lady's altar, where the sacrament was at that time kept, because of the repairs which were going on in the great Chapel; and all kneeling on their knees, and having recited the Paternoster and Ave-maria, the Abbot gave a sign, and the Precentor of the Convent began in plain descant the antiphony *Salvator Mundi*. And when the whole Convent had sung this, the Abbot said the verse *Ostende nobis*, and the verse *Post partum virgo*, and the prayer *Omnipotens sempiturne Deus qui es omnium dubitantium certitudo*, and the prayer *Deus qui salutis æternæ*, demanding the grace and favor of the Lord. When this was done they returned in procession to the great Chapel, before the tomb of the blessed Cid, and then the choir began the anthem *Mirabilis Deus*, saying it to the organ. And while this was singing in great accord, the workmen stood ready with their instruments in hand, to lift off the upper stone of the coffin, because it was well nigh impossible to remove the whole together, and also because the Abbot, Prior, and Convent, had resolved to see that holy body and relicks, by reason of the devotion which they bore to the blessed Cid, and that they might bear testimony in

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what manner he lay in that tomb, wherein he had been deposited so many years ago, as behoved them for the honor of the Cid and the authority of the Monastery.

How the third translation was performed.

XXV. When the anthem was finished, the Abbot said the verse *Exultabunt sancti in gloria*, and the prayer *Deus qui es tuorum gloria servorum*. And when all had said Amen, the Abbot himself, with a little bar of iron, began first to move the lid of the stone coffin; and then the workmen and others easily lifted it off upon the bier, and thus the tomb was laid open; and there appeared within it a coffin of wood fastened down with gilt nails, the hair of the coffin being entirely gone, and great part of the wood decayed also. Within this coffin was the holy body, now well nigh consumed, nothing but the bones remaining entire. On some of the bones the flesh was still remaining, not discolored, but with a rosy color, and the bones were of the same rosy color, and the flesh also which had fallen from them. The body was wrapt in a sendal wrought after the Moorish fashion, with sword and spear by its side, as tokens of knighthood. As soon as the coffin was opened there issued forth a good odor, and comforting fragrance. It appeared that no part of the body was wanting; but this was not narrowly examined, by reason of the reverence which they bore it. After all this had been seen well and leisurely by all those who were present, the Abbot and his ministers passed a clean sheet under the coffin, and collecting into it all the bones and holy dust, covered it with another sheet, and took it out, and laid it upon the high altar, with candles and torches on each side; and in this manner it remained there all day, till it was time to deposit it in the tomb. And all this while the choristers sung to the organ, and the organ responded. And when the body was laid upon the altar, the Abbot said the verse *Mirabilis Deus*, and the prayer *Magnificet te Domine sanctorum tuorum beata solemnitas*. And when this was done he went and disrobed himself of his sacred vestments. And the workmen went and removed the stone lions, and placed them in the place

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BOOK XI.

where they were to be, and the tomb upon them. And the Convent went to perform divine service, which was celebrated that day at all the hours with a full choir. And at the hour accustomed, after this was done, the Abbot and the Convent invited all who were there present to be their guests, giving a right solemn feast to all; and the chief persons dined with the Convent in the Refectory. And that same day in the evening, after vespers, when it was about four o'clock, the workmen had removed the stone lions, and placed the tomb upon them, and laid the lid of the tomb hard by, and made all ready to fasten it down, so soon as the holy body should be laid in it. And at that time, the bells ringing again, and all being again assembled, the Abbot having put on again his vestments, which were of white brocade, and his ministers with him, went to the altar whereon they had laid the holy body, which had been right nobly guarded and accompanied. And the singers singing the while, he and his ministers took it and laid it with great reverence in the tomb, all seeing it when it was laid there, wrapt up and covered with the sheets. And in the presence of all, the workmen put on the lid and fastened it down. Then the Abbot began the *Te Deum laudamus*, and the singers continuing it, they went in procession to Our Lady's Chapel, where the most holy sacrament then was, as ye have heard. And the Abbot said the verse *Benedicamus Patrem et Filium cum Sancto Spiritu*, and the prayer *Deus ad quem digne laudandum*, and they all returned thanksgiving to the Lord. And the Abbot and the ministers went into the Sacristy, and took off their sacred vestments; and then he returned and again invited all who were there to a collation in the Refectory, which had been prepared by the servants of the Monastery. And when this was over they separated, each going with great content to his several occupation, praising God.

F. Lope de Frias.

XXVI. It was a thing of great consolation that there was not a person in that Monastery, who did not all that day

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feel great joy and delight in his soul. And there befell a thing of which many took notice, and which ought not to be passed over in silence, and it was this. There was a great want of rain in the land of Rioja and Bureva, and the district of Cardeña also was in want of water, though not in such great need, for it was long since any rain had fallen; and it pleased God that on the aforesaid Thursday, the eve of the translation, at the very hour when the Abbot and his people began to prepare the bier, and make all things ready for opening and removing the tomb, a soft and gentle rain began, such a rain that to those who were out of doors it was nothing troublesome, and to the country greatly profitable, and pleasant unto all; and it lasted all that night, and all the day following, till the holy business of the translation was accomplished, and then it ceased. Now it was found that this rain had fallen at the same time and in the same manner, both in the country below Burgos, and also in Bureva, albeit that it rarely hath happened for rain to fall at one time in both provinces, because they are wont to have rain with different winds. It seemeth therefore that this blessed knight, who while he lived protected and defended that country with his person and his arms, beholding the service which was done him, and how he was remembered, favored it at that time in heaven with his holy intercession, by sending that thing whereof it had then most need, which was water from heaven, in order that it might be made manifest that he never ceased to show favor to those who trusted in him, and to that monastery of Saint Pedro de Cardeña. And an account of this translation, and of all this which befell, was drawn up by the Abbot Fray Lope de Frias, and signed by all the brethren of the Monastery, and all the chief persons there present.

Of the miraculous rain which fell during this translation.

F. Lope de Frias.

XXVII. Now albeit this translation of the body of the blessed Cid had been made with such honor and reverence, there were many who murmured against it: and Don Pedro Fernandez de Velasco, Duke of Frias, who was then

Of the letter which the Emperor issued touching this translation.

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BOOK XI. Constable of Castille, and the Municipality of Burgos, sent advice thereof to the Emperor Charles V. who was at that time in Flanders, beseeching him to give order that the tomb of the Cid might be translated back to its former place, and that of Doña Ximena also, which had been removed into the cloisters of the Monastery. Hereupon the Emperor dispatched letters to his Governor, Cardinal Juan, bidding him see that the petition of the Constable and of the City of Burgos was fulfilled, and the Cardinal in obedience thereunto dispatched the provision here following.

The King.

Venerable Abbot, Monks and Convent of St. Pedro de Cardeña, know ye that we have ordered to be given, and do hereby give our edict unto you, to the following tenor. The Council, Justice, and Regidores, Knights, Esquires, Artificers and Good Men of the City of Burgos, have made a memorial to us the King, showing, that we well know the fame, nobleness, and exploits of the Cid, which are notorious to all, from whose valor there redoundeth honor to all Spain, and especially to that city whereof he was a native, and where he had his origin and birth place; and that one of the principal things which they who pass through that city, both natives of these kingdoms, and strangers also, desire to see, is his tomb and the place wherein he and his ancestors are interred, for his greatness and the antiquity thereof; and that it is now some thirty or forty days since ye, not having respect to this, neither bearing in mind that the Cid is our progenitor, nor the possessions which he left to your house, nor the authority that it is to the said Monastery that he should there have been interred, have removed and taken away his tomb from the middle of the great Chapel, where it had stood for more than four hundred years, and placed it near a staircase, in a place unseemly, and unlike that where it was placed heretofore, both in authority and honor. Moreover ye have removed with him the tomb of Doña Ximena his wife, and placed it in the Cloisters of the said Monastery,

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full differently from where it was. The which that city, as well because it toucheth us as for her honor, doth greatly resent; and albeit that as soon as it was known the Corregidor and three of the Regidores thereof went there to prevail with ye that ye should restore the said bodies to the place where they were wont to be, ye would not be persuaded; whereof the said city holdeth itself greatly aggrieved; and moreover it is a thing of bad example for Monasteries and Religioners, who, seeing how lightly the tomb of so famous a person hath been removed, may venture to remove and change any monuments and memorials, whereby great evil would accrue to our kingdoms. And the said City supplicateth and beseeching us of our grace, that we would be pleased to give command that ye should restore the bodies of the Cid and of his wife to the same place and form as heretofore. And the Cid having been so signal a person, and one from whom the Royal Crown of Castille hath received such great and notable services, we marvel that ye should have made this alteration in their tombs, and we command you if it be so that their bodies or their tombs have been indeed removed, as soon as ye receive this, to restore them to the same place, and in the same form and manner as they were before; and in case they have not yet been removed, that ye do not move nor touch them, neither now nor at any time to come. And having first complied with this order, if ye have any cause or reason for making this removal, ye are to send us an account thereof, and also how ye have restored the said bodies and tombs to their former place within forty days, to the end that we may give order to have this matter inspected, and provide as shall be most convenient. Done at Madrid, the 8th day of the month of July, in the year 1541. Johannes Cardinalis, by command of his Majesty, Governor in his name.

Berganza. 5. 33. § 390. 391.

XXVIII. This provision having been notified unto them, the Abbot and Monks made answer that they were ready to obey it, and that he would go and give account to the Lord

How the tombs were translated to the middle of the Great Chapel.

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BOOK XI.

Governor of what had been done. And the Abbot went accordingly to Court, and informed the Cardinal Governor of the translation which had been made; and that the tomb of the Cid had been removed to a place more decorous, and nearer the high Altar, and answering the site where King Don Alfonso VI. had commanded him to be placed in his ivory chair before he was first interred; and where the vault had been made wherein he had lain many years. And that the reason why the tomb had been moved was, that the passage from the Sacristy to the choir and to the High Altar might be cleared; and that the reason why it had not been placed in the middle of the Great Chapel, was, that if that place were occupied, it seemed due to Queen Doña Sancha the foundress of that House, or to King Don Ramiro, who had held that place in the old Church. But notwithstanding all these reasons which the Abbot alleged, the Cardinal ordered him to obey the King's command. Hereupon the Abbot returned to the Monastery and determined to place the tombs of the Cid and of Doña Ximena in the middle of the Great Chapel, before it should be known in Burgos that the translation was to take place; and accordingly when those persons who would fain have been present made inquiry, they were told that the thing was done.

Berganza. 5. 33. § 392. 393.

Of the state of those tombs at the present time.

XXIX. Now there have not been wanting over-curious persons who, because the Monastery of Cardeña is the first under the royal patronage, by reason that it is a foundation of Queen Doña Sancha, who is the first royal personage that ever founded a Monastery in Spain, and because King Don Alfonso the Great re-edified it, and Garcia Ferrandez the Count of Castille restored it, have said, that the Cid hath taken the place of these patrons. And when King Carlos II. was in this Monastery in the year 1679, he asked whose the tomb was which occupied the middle of the Great Chapel: and Fray Joseph del Hoyo, who was at that time Abbot, made answer, Sir, it is the tomb of Rodrigo Diaz, the Cid Campeador. Why then, said one of the Grandees,

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doth the Cid occupy the best place, seeing that this Monastery is a royal foundation? Upon this the Abbot made answer that the Emperor Charles V. had ordered the Abbot and Monks to place him in that place; and King Carlos II. said, The Cid was not a King, but he was one who made Kings. And from that time till the present day the tomb of the Cid hath remained in the same place, and that of Doña Ximena beside it; and with such veneration and respect are they preserved, that they are alway covered and adorned with two cloths, whereof the upper one is of silk, and on great festivals they are adorned with one still more precious. Berganza. 5. 33. § 393.

Of the relics of the Cid.

XXX. Many are the things which belonged to Ruydiez the Cid Campeador, which are still preserved with that reverence which is due to the memory of such a man. First, there are those good swords Colada and Tizona, which the Cid won with his own hand. Colada is a sword of full ancient make: it hath only a cross for its hilt, and on one side are graven the words *Si, Si* . . . that is to say, Yea, Yea: and on the other, *No, No.* And this sword is in the Royal Armory at Madrid. That good sword Tizona is in length three quarters and a half, some little more, and three full fingers wide by the hilt, lessening down to the point; and in the hollow of the sword, by the hilt, is this writing in Roman letters, *Ave Maria gratia plena Dominus*, and on the other side, in the same letters, I am Tizona, which was made in the era 1040, that is to say, in the year 1002. This good sword is an heir-loom in the family of the Marquises of Falces. The Infante Don Ramiro, who was the Cid's son-in-law, inherited it, and from him it descended to them. Moreover the two coffers which were given in pledge to the Jews Rachel and Vidas are kept, the one in the Church of St. Agueda at Burgos, where it is placed over the principal door, in the inside, and the other is in the Monastery of St. Pedro de Cardeña, where it is hung up by two chains on the left of the dome; on the right, and opposite to this coffer, is the banner of the Cid, but the color

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BOOK XI.

thereof cannot now be known, for length of time and the dampness of the Church have clean consumed it. In the middle is his shield hanging against the wall, covered with skin, but now so changed that no blazonry or device is to be seen. In the Sacristy there are the keys of the coffer, a great round chest of satin wood, the setting of the amethyst cup which he used at table, and one of the caskets which the Soldan of Persia sent with the myrrh and balsam; this is of silver, and gilt in the inside, and it is in two parts, the lid closing over the other part; its fashion is like that of the vessels in which the three Kings of the East are represented bringing their offerings to Christ when he was newly born. On the upper part is graven the image of our Redeemer, holding the world in his hand, and on the other the figure of a serpent marvellously contorted, peradventure in token of the victory which Jesus achieved over the enemy of the human race. That noble chess-board, the men whereof were of gold and silver, was also in the Monastery in the days of King Don Alfonso the Wise, but it hath long since been lost, no man knoweth how. Moreover there is in this Sacristy a precious stone of great size, black and sparkling; no lapidary hath yet known its name. The Convent have had an infant Jesus graven thereon, with the emblem of the Passion, that it might he worthily employed. It is thought also that the great cross of crystal which is set so well and wrought with such great cunning, is made of different pieces of crystal which belonged to the Cid. But the most precious relic of the Cid Ruydiez which is preserved and venerated in this Monastery, is the cross which he wore upon his breast when he went to battle; it is of plain silver, in four equal parts, and each part covered with three plates of gold, and in the flat part of each five sockets set with precious stones of some size, and with other white ones which are smaller; of these little ones, some are still left, fastened in with filigrane. In the middle of the cross is a raised part, after the manner of an artichoke, ending in white and

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green enamel; and it is said that in the hollow thereof are certain relics, with a piece of the holy wood of the true cross. Verily, that part of the writing which can still be read implieth this, for thus much may at this day be discerned, . . CRUCIS SALVATOR * * SANCTI PETRI * * PORTO. Of the four limbs of this cross, the upper one is wanting. King Don Alfonso, the last of that name, asked for it, and had it made into a cross to wear himself, when he went to battle, because of the faith which he had, that through it he should obtain the victory: of the lower limb little more is left than that to which the plates of silver and gold were fastened on. From point to point this cross is little more than a quarter.

Berganza. 5. 40. § 441. 442. 443. Do. 5. 29. s. 360.

XXXI. There is no doubt that the soul of the blessed Cid resteth and reigneth with the blessed in Heaven. And men of all nations and at all times have come from all parts to see and reverence his holy body and tomb, being led by the odor of his fame, especially knights and soldiers, who when they have fallen upon their knees to kiss his tomb, and scraped a little of the stone thereof to bear away with them as a relick, and commended themselves to him, have felt their hearts strengthened, and gone away in full trust that they should speed the better in all battles into which they should enter from that time with a good cause. By reason of this great devotion, and the great virtues of my Cid, and the miracles which were wrought by him, King Philip the Second gave to his ambassador Don Diego Hurtado de Mendoza, to deal with the Court of Rome concerning the canonization of this venerable knight Rodrigo Diaz. Now Don Diego was a person of great learning, and moreover, one of the descendants of the Cid; and being greatly desirous that this thing should be effected, he sent to the monastery of St. Pedro de Cardeña, and had papers and depositions sent from thence, and made a memorial of the virtues and miracles of the Campeador, showing cause why this blessed knight should be canonized. But before the matter

How the Cid should have been canonized.

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BOOK XI.

could be proceeded in, the loss of Sienna took place, whereupon he was fain to leave Rome; and thus this pious design could not be brought about. Nevertheless the Cid hath alway been regarded with great reverence as an especial servant of God: and he is called the Blessed Cid, and the Venerable Rodrigo Diaz. Certes, his soul resteth and reigneth with the blessed in Heaven. Amen.

F. Lope de Frias Berganza. 3. 33. § 397.

HERE ENDETH THE CHRONICLE OF THAT RIGHT FAMOUS AND GOOD KNIGHT THE BLESSED CID,
RODRIGO DIAZ DE BIVAR,
THE CAMPEADOR.

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NOTES.

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NOTES

ON THE

INTRODUCTION.

Count Julian. P. 18.

(1.) PELLICER discredited the story of Count Julian and his daughter, because it is not mentioned in the three oldest Chronicles: and this opinion has been too lightly adopted by other writers, without farther consideration. But the authors of those Chronicles wrote with the utmost brevity, and never entered into the particulars of any event. All the Moorish historians relate the circumstance, and all the Spanish traditions agree with them. The Marques de Mondejar, one of the most sceptical as well as most learned investigators of Spanish history, admits this story as authentic, and he is followed by Ferreras, . . a writer as sceptical as himself.

The children became slaves. P. 19.

(2.) It became a common trick to inveigle free persons into a marriage with slaves, who appeared free, in order that the owner might claim the children as his property. A law was necessary to check this practice; . . if the deceit was proved, the slave and children were made free, and the master declared infamous.

Fuero Juzgo, Lib. 3. *Tit.* 2. *Ley* 7.

Slaves could obtain no *merced* (bounty, favor, mercy,) from the King . . . *ca los siervos non son omes para parecer ante los Reyes para pedirla!* . . for slaves are not men fit to appear before Kings to ask it!

Part. 3. *Tit.* 24. *Ley* 2.

It is worth noticing, that the word for slave and for wretch is the same . . caitiff and captive.

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Its creed more rational. P. 20.

(3.) Mahommed expressly and repeatedly affirmed that he had no power to work miracles. Yet such is the appetite of man for the miraculous, that his followers have invented them for him in profusion. The exploit of dividing the moon exceeds all miracles in extravagance; . . even the great Moloch of Catholicism, St. Domingo himself, has had nothing half so extraordinary imputed to him, though he is the Hercules Furens of hagiology. Even some of those parts of corrupted Christianity which Mahommed was most zealous to keep out of his system, have been engrafted upon it. Ali is regarded by the Persians as a super-angelic being: indeed the songs in his praise which are written in gold round the gallery of the tomb of Abbas II. represent him as equal, if not superior, to the Deity himself.

"The Universal Spirit with its sublime knowledge, cannot arrive at the portal of thy wondrous essence, O Master of the Faithful!

"Were there a place more exalted than the most high throne of God, I would affirm it to be thy place, O Master of the Faithful!

"Being of an unconceivable puissance, the commands of Providence are executed by thy orders.

"The infallibility of Predestination depends only upon thy conduct: she is so modest as never to set her foot before thine.

"Had not thy perfect being been in the idea of the Creator, Eve had been eternally a virgin, and Adam a bachelor."

The Persians have also added redemption to their creed, through the merits and sufferings of Hassan and Hosein. At the day of judgment their mother Fatima will present herself before the throne of God, holding the head of one and the heart of the other, and demand absolution in their name for the sins of the followers of Ali.

Francklin's Tour. P. 253.

Hence the unnatural murders with which Asiatic history abounds. P. 23.

(4.) Even Bruce allows that the confinement of all the Abyssinian princes upon the mountain "was probably intended to prevent some disorders among them *which seem to be the almost inevitable consequences of polygamy.*" *Book 2. Ch. 6.*

Bruce is the great modern defender of polygamy, and he rests his defence upon the greater number of women than of men in hot countries. But the coast of Malabar is as hot as the coast of Arabia, and there one woman has many husbands. The superabundance of males in the one country, and of females in the other, must therefore be considered as consequences of these opposite customs, not as causes of them.

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The Mahommedan sometimes knows not the face of his own children. P. 23.

(5.) Baron de Tott has recorded a conversation upon this subject between himself and his friend Murad Mollach: the fact is Turkish, the conversation French.

The Commander is punished for his misfortune. P. 25.

(6.) The conqueror of Constantinople seeing his Janizaries repulsed before Belgrade, reproached the Aga, asked him where were the soldiers whom he had committed to his charge, and threatened to make an example of him. The Aga replied, Of those whom you committed to my charge, Sire, the greater part are dead, or wounded, and the few who have escaped will no longer obey me. For myself, I have only to rush upon the enemy and die in your service. He advanced alone and was cut to pieces, and then the Tyrant vainly regretted the brave man whom he had thus unjustly destroyed.

Chalcondyles, L. 8.

An instance of similar injustice is related in the following ballads.

Passeabase el Rey Moro
por la Ciudad de Granada,
desde la Puerta de Elvira
hasta la de Bivarambla.
Ay de mi Alhama!

Cartas le fueron venidas
que Alhama era ganada,
las cartas echò en el suelo,
y al mensagero matara.
Ay de mi Alhama!

Descavalga de una mula,
y en un cavallo cavalgaba,
por el Zacatin arriba
subido se avia al Alhambra.
Ay de mi Alhama!

Como en el Alhambra estuvo,
al mismo punto mandaba
que se toquen las trompetas,
los añafiles de plata.
Ay de mi Alhama!

Y que las caxas de guerra
apriessa toquen al arma,
porque lo oygan sus Moriscos,
los de la Vega y Granada.
Ay de mi Alhama!

Thro' the city of Granada
Did the Moorish Monarch hasten,
From the portal of Elvira
To the gate of Bivarambla.
Woe is me, Alhama!

He had letters how Alhama
By the Christians had been taken,
In the fire he threw the letters
And he cut the bearer's head off.
Woe is me, Alhama!

From his mule in haste alighting,
Hastily he leaps on horseback.
Up the Zacatin he gallops,
He is come to the Alhambra.
Woe is me, Alhama!

Soon as he was in the palace,
That same instant he commanded
That the trumpets should be sounded
And the clarions of silver.
Woe is me, Alhama!

And he bade the drums of battle
Beat to arms in loud alarum,
That the Moors might hear the summons
O'er the plain and thro' the city.
Woe is me, Alhama!

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Los Moros que el son oyeron
que al sangriento Marte llama,
uno à uno, y dos a dos,
juntadose ha gran batalla.
Ay de mi Alhama!

Alli hablo un Moro viejo
de esta manera hablara;
para que nos llamas Rey?
para que es esta llamada?
Ay de mi Alhama!

Aveis de saber amigos
una nueva desdichada;
que Christianos de braveza
ya nos han ganado Alhama!
Ay de mi Alhama!

Alli hablo un Alfaqui
de barba crecida y cana;
bien se te emplea buen Rey
buen Rey bien se te empleaba.
Ay de mi Alhama!

Mataste los Abencerrages
que eran la flor de Granada;
cogiste los tornadizos
de Cordoba la nombrada.
Ay de mi Alhama!

Por esso mereces Rey
una pena muy doblada,
que te pierdas tu, y tu Reyno,
y que se pierda Granada,
Ay de mi Alhama!

They who heard the loud alarum
Hasten'd to obey the Monarch.
One by one and two by two
They have formed a great battalion.
Woe is me, Alhama!

Then spake up an old Morisco,
Thus did that old man address him:
O King, wherefore hast thou call'd us,
Wherefore is this lamentation,
Woe is me, Alhama!

Friends you have to hear ill tidings,
Evil tidings I must tell you,
How the Christians have surprized us,
They have won from us Alhama, . .
Woe is me, Alhama!

Then spake up an old Alfaqui,
One whose beard was long and hoary.
This befits you well, good King,
Good King, this befits you well, . .
Woe is me, Alhama!

You have killed the Abencerrages
They the flower of Granada;
You have fostered here the strangers,
Runaways from Cordova.
Woe is me, Alhama!

King, thou therefore hast deserved it,
Aye, and sorrow doubled on thee;
Hast deserved to lose Granada,
And to perish with thy kingdom.
Woe is me Alhama!

Moro Alcayde, Moro Alcayde,
el de la belluda barba,
el Rey te manda prender
por la perdida de Alhama,
y cortarte la cabeza,
y ponerla en el Alhambra,
porque a ti sea castigo,
y otros tiemblen en mirarla;
pues perdiste la tenencia
de una ciudad tan preciada.
El Alcayde respondia,
desta manera les habla;
Cavalleros y-hombres buenos,
los que regis a Granada,
decid de mi parte al Rey
como no le debo nada.
Yo me estaba en Antequera

Moor Alcayde, Moor Alcayde,
You there with the fleecy beard,
The King has sent us to arrest thee
For the losing of Alhama.
He has sent to cut thy head off
And to set it on the Alhambra,
Giving thee thy due chastisement,
That others may behold and fear.
Then the old Alcayde answered,
Thus in answering did he say:
Cavaliers and worthy Moslem,
Honorables of Granada,
Tell the King for me I pray you,
I have not deserved to die.
I was gone to Antequera
To the marriage of my sister,
(Hell-fire light upon the marriage

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en bodas de una mi hermana, . .
mal fuego quemen las bodas
y quien a ellos mi llamara :
el Rey me dio la licencia
que yo no me la tomara :
pedila por quince dias,
diomela por tres semanas.
De averse Alhama perdido
a mi me pesa en el alma,
que si el Rey perdio su tierra,
yo perdi mi honra y fama ;
perdi hijos y muger,
las cosas que mas amaba ;
perdi una hija doncella,
que era la flor de Granada ;
el que la tiene cautiva
Marques de Cadiz se llama,
cien doblas le doi por ella,
no me las estima en nada :
la respuesta que me han dado
es que mi hija es Christiana,
y por nombre la avian puesto
Doña Maria de Alhama ;
el nombre que ella tenia
Mora Fatima se llama.
Diciendo este el Alcayde
le llevaron a Granada,
y siendo puesto ante el Rey
la sentencia le fue dada,
que le corten la cabeza.
y la lleven al Alhambra :
executose justicia
assi como el Rey lo manda.

And on those who bade me to it)
Leave the King himself had given me,
For I did not go without it ;
I for fifteen days petitioned,
He allowed me twenty one.
Oh, my soul is grieved within me
For the capture of Alhama !
If the King has lost his city
I have lost my fame and honor,
I have lost my wife and children,
All that I loved best on earth : . .
I have lost a damsel daughter,
She who was Granada's flower !
To the Court of Cales for ransom
I a hundred doblas offered ;
He my offer set at nought : . .
And the answer which they gave me
Was that she was made a Christian,
And the name which they had given her
Doña Maria de Alhama ; . .
This the name which they have given
To Fatima the Moorish maid.
Thus the good Alcayde answered,
But they took him to Granada
And they brought him to the King ;
Sentence then was past upon him
Instantly to cut his head off,
And to bring it to the Alhambra.
Sentence was performed upon him
Even as the King decreed.

The feelings and instincts must yield at his command. P. 25.

(7.) A little before Mahommed II. put the Pacha Cathites to death, he sent him a present, and with it a message, bidding him not be alarmed at false and idle rumors. The Pacha replied, It is you Sire, who can sadden us or rejoice us as it seems good to you : if it be your pleasure that we should be wretched and unhappy, surely we have enough cause to be so ; . . if you would have us cheerful, it is reasonable that we should obey. *Chalcondyles, L.* 8.

If he order the father to execute the child, it is what Destiny has appointed. P. 25.

(8.) Amurat the First, in punishing his subjects after a rebellion, made every man be executed by his own father or nearest relation. Only two fathers refused to obey this accursed order, and they suffered with their children. *Chalcondyles, L.* 1.

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The Moors found the same obsequiousness in Spain. P. 26.

(9.) Some of the Spanish Goths are said at this time to have fled to England ; others to have ventured upon a farther flight. Among the many wild conjectures which have been sported upon the peopling of America, one is, that the fugitives reached Yucatan : . . the little crosses which the Indians laid upon their sick and dead are adduced as presumptive proofs. *Beuther, L.* 1. *C.* 28.

Sacaru the governor of Merida, is said to have emigrated by sea, and gone in search of the Canaries ; but certain it is he did not find them, for the Spanish discoverers found there a better race than themselves, a different language, and a different religion.

Tradition says that an island in the 'Ocean Sea,' far to the West, is still possessed by his descendants, called the Island of the Seven Cities, having six Bishops and one Archbishop. A Portugueze ship, or a Genoese Carrack, once touched there. Brito had seen it laid down in an old chart : and in an edition of Ptolemy, it is called Antilia. Some have identified it with St. Brandon's famous Island ; but they who landed upon that found it desolate. He however who believes the existence of the one will not discredit the other ; . . and if there be no better authority for Sacaru's emigration than Miguel de Luna, his existence is as doubtful as that of his island.

It was not for his birth that his fellow soldiers lifted Pelayo upon a shield and acclaimed him King. P. 26.

(10.) When Philip II. put the Justiza to death, and destroyed the liberties of Aragon, this plea was invented to justify his tyranny ; . . that Pelayo, by having been the first King that was set up by the Spaniards after the Moorish conquest, was not only King of so much of that country as they who had chosen him were at that time in possession of, or did afterwards conquer ; but of all Spain, and consequently of Aragon and Catalonia, though those countries had been taken from the Moors by other princes and people, and had quietly been enjoyed by them above five hundred years, without any dependence on Don Pelayo and his heirs, none of which before had ever pretended to or dreamt of any such right. Now Philip, said the coiners of this new right, being heir and successor to Pelayo, as he is King of Castille and Leon, he and all his predecessors in those two kingdoms must by right have always been Kings of Aragon, though in fact they had been so but for a few years : all the compacts therefore, whereon the Aragonese rights and privileges were grounded, though of five hundred years' standing, are, and were from their beginning, void and of no effect : having been made betwixt the subjects of the King of Leon, and Princes who had no title to be their Kings. *Geddes's Tracts, V.* 2. 400.

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Tyrants are scarcely so detestable as the sycophants and sophists who flatter and justify them. Gregorio Lopez Madera, who invented this argument, is infamous as the defender of the Granadan Relics, the most gross imposition that ever was attempted by ignorant impudence. A good account of it is to be found in the first volume of Geddes's Tracts ; . . a collection which for the knowledge and fidelity that it displays, should not be mentioned without praise.

Dissentions broke out between the original conquerors and the Moors from Africa. P. 28.

(11.) A distinction was always made between the Arabian conquerors, and the Africans who came over to share in what the others had won. This distinction, says Moret, *siempre fue de grandissima conveniencia a los Reyes Christianos.* T. 1. P. 299.

Zehra. P. 31.

(12.) Five and twenty years were employed in building Zehra; the annual expenses were 300,000 dinars of gold, in the whole 3,125,000*l.* But where is the boasted superiority of Moorish art? The architect of Zehra was from Constantinople, and so were its finest pieces of sculpture.

This is an Arabian account. The same author states that Cordova contained 200,000 houses, 600 mosques, and 900 public baths: he says that there were in Spain in his time, 80 large towns, and 300 of the second and third order: the villages and hamlets were innumerable ; . . there were 12,000 upon the banks of the Guadalquivir. A traveller would find three or four towns in one day's journey and could not proceed a quarter of an hour without coming to a village. . . . Where are the monuments of this prodigious population? Nations do not perish without leaving a wreck behind them. The track of the Tartar conquerors may still be traced by the ruins of cities.

The detail of the sources of the Moors' prosperity may be more safely trusted. Their chief exports were oil, sugar, cochineal, quicksilver, bar and wrought iron, raw and wrought silk, wrought wool: they also exported ambergris, amber, loadstones, antimony, the marcassite of gold, talc, crystal, tuit, sulphur, saffron, ginger, gentian, myrrh. The Spanish armorers were already famous, and their work was preferred in Africa. There was a coral fishery off Andalusia, a pearl one on the Catalonian coast. Rubies were found in several mines; the best by Malaga and Beja.

The revenues of Abdoulrahman were 12,045,000 dinars in specie, 501,875*l.* Many taxes were paid in kind: they would be productive in proportion to population and industry. The mines of gold and silver were then rich.

There exists the inventory of a present made to Abdoulrahman by

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his Vizir: 400 pounds of virgin gold; ingots of silver to the value of 420,000 sequins, 18,750*l.*; 400 pounds of aloes wood, whereof 180 were in one piece; 400 ounces of ambergris, and a single lump of 100 ounces; 300 ounces of camphire; 30 pieces of silk and gold, of that rich texture which none but the Caliphs might wear; 10 marten skins from Korassan; 100 others of inferior kind: trappings of silk and gold for 48 horses from Bagdad; 4000 pounds of silk; 30 Persian carpets; armor for 800 horses; 1000 shields; 100,000 arrows: 15 Arabian horses, caparisoned for the Caliph himself; 100 others for his suit; 20 mules with their trappings; 40 boys and 50 girls of great beauty; and a copy of verses. In return, he had a revenue granted him of 100,000 pieces of gold.

The principal trade lay with Constantinople. It was the policy of the Greek Emperors to unite with the Ommiades against their common enemy at Bagdad. Barbary was also a considerable mart, and there was a communication through Egypt with the East.

Cardonne 320. 337. *T.* 1.

Galicia was ambitious of becoming independent, like Castille. P. 32.

(13.) When Castille and Leon were again divided after the death of Alonso VII. A. D. 1157, the reason assigned was the old jealousy between the Galician and Castilian Lords.

Mondejar, Hist. del Rey D. Alonso. 8. P. 11.

Santiago could not defend his own Church. P. 33.

(14.) The Spaniards however insist upon it that he took vengeance for the insult: for "*Antes que Almanzor se partiesse de tierra de Santiago, fue ferido el e toda su compaña de mandamiento de Dios, por el pecado del atrevimiento de las suziedades quel fazie en la ygresia de Santiago; ca cayo en el una de las mas suzias enfermedades que podie ser, a la qual dizen los fisicos Diarria.*" *Cor. Gen. ff.* 81.

Santiago. P. 36.

(15.) This miracle of Santiago's first appearance is related at length by King Ramiro, in the deed which grants this perpetual tribute to the Church of Compostella. The authenticity of this *Privilegio de los Votos*, as it is called, and of others which confirm it, was questioned in Philip the Second's reign; it was argued that the dates were false; . . but Morales proved that objection to be groundless. To have denied the truth of the miracle would have been heresy.

If the deed be authentic, the tribute of the hundred virgins must be believed also; it is neither inconsistent with Mahommedan manners, nor in itself improbable. In Leon the damsels go annually in pro-

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cession, with music and singing and dancing, in consequence of a vow made after the victory. *Morales.* 9. 7.

The only old Ballad which I have found in the Portugueze language is founded upon this tribute. Every district was to supply its proportion of virgins. Six of the beauties of the land who had been chosen to the number, were placed in a strong building where the present Figueiredo stands, either as a resting place, or to wait for more companions in slavery. Goesto Ansur, a knight, saw them, plucked the bough of a fig-tree, after he had broken his sword, and with that effected their deliverance. He took the name of Figueiredo from the scene of this exploit, which also is so called in remembrance, five fig-leaves for his arms, and another for his crest.

Brito, who has preserved this fragment, saw it in a collection which had belonged to Don Francisco Coutinho, Conde de Marialva, but which fell into bad hands; and he had also heard it sung by the peasantry in Beira. There is a peculiarity in the language which renders it untranslatable.

No figueiral figueiredo
a no figueiral entry,
seis niñas encontrara
seis niñas encontrey,
para ellas andara
para ellas andey,
lhorando as achara
lhorando as achey,
logo lhes pescudara
logo lhes pescudey,
quem las mal tratara
y a taõ mala ley.
No figueiral figueiredo
a no figueiral entrey,
una repricara
infançon nom sey,
mal ouvesse la terra
que tene o mal Rey,
seu las armas usara
y a mim fé nom se,
se hombre a mim levara
de taõ mala ley,
A Deos vos vayades
garçom ca nom sey
se onde me falades
mais vos falarey.
No figueiral figueiredo
a no figueiral entry,
eu lhe repricara
a mim fè nom irey,
ca olhos dessa cara
caros los comprarey,
a las longas terras
entras vos me irey,
las compridas vias
eu las andarey,
lingoa de aravias
eu las falarey,
Mouros se me vissem
eu los matarey,
No figueiral figueiredo
a no figueiral entrey.
Moury que las goarda
cerca lo achey.
mal la ameaçara
eu mal me anogey,
troncom desgalhara
troncom desgalhey,
todolos machucara
todolos machuquey,
las niñas furtara
las niñas furtey,
las que a mim falara
nalma la chantey,
no figueiral figueiredo
ano figueiral entrey.

M. Lusitana. 2. 7. 9.

The three authors who lived nearest the time never mention the battle of Clavijo at all; they only say that Ramiro twice conquered the Moors. *Yo no carece de maravilla*, says poor Ambrosio, *porque*

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no trataron mas de una cosa tan insigne como fue aquella victoria : . . mas yo creo que por ser tan sabida, y estar tan cumplidamente contada en el privilegio del Rey, no curaron de dar dello mas relacion. T. 3. 54. 7. Morales seems to have emasculated his mind as well as his body in sacrifice to the miserable superstition of his country.

Ferreras, *T.* 4. *P.* 186, says the *Privilegio* or deed of gift is manifestly false in date, signatures, and great part of its contents; but the gift itself is certain, and the reason why the deed was forged is because the original had been lost. It is manifest that the Church never could have carried such a claim into effect without some authority for so doing: nor is there anything improbable in the story, the machinery of the miracle being so easy.

That Santiago actually did assist Ramiro is proved by a perpetual miracle. In all the vicinity of Clavijo, where the battle was fought, particularly about the town of Jubera, scollop shells are found in the stones, so exact and perfect, that art could not form a more accurate resemblance. Some say they have been there, says Brito, since the Apostle preached there in his life-time; others refer them to the age of this battle: in either case it is a notable testimony, and worthy of pious consideration! *M. Lusitana.* 2. 7. 20.

The scollop was the mark of a pilgrim who had been to Compostella, as the palm was of those who had visited the Holy Land. Palmer and Pilgrim therefore are not precisely synonymous, all Pilgrims not being Palmers. Our old poetry, when a pilgrim is introduced, shows by its costume that this was the fashionable pilgrimage.

The Jews are said to believe that they can rise from the dead nowhere but in the Holy Land. They therefore who are not buried there, will have to work their way there through the bowels of the earth. A similar belief was spread abroad respecting the pilgrimage to Santiago, though a better journey was appointed for the traveller; . .

> Namque ferunt vivi qui non hæc templa petentes
> Invisunt, post fata illuc et funeris umbras
> Venturos; munusque illud præstare beatis
> Lacte viam stellisque albam, quæ nocte serena
> Fulgurat, et longo designat tramite cœlum.
>
> *Paciecidos. L.* 7. *P.* 117.

The Catholics take up the history of St. James where the Evangelical writers leave off: . . in other words, tradition begins where history ends.

Santiago,[1] for as he is so much more celebrated in ecclesiastical ro-

[1] The name Jacob has been strangely metamorphosed in Spain. Santo Jacobo was shortened into Santo Jaco, and then softened into the single word Santiago. The simple name was then extracted from this, and made Yago, Tiago, Diago, and

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mance than in ecclesiastical history, his romantic name should be given him, . . came after the crucifixion to Spain. He preached with little success, the names of only nine disciples being recorded. Howbeit his visit was attended with singular benefits to that highly favored country, . . for when he and his disciples were at Zaragoza, one night as he went forth to the banks of the Ebro, to instruct them and join with them in prayer, the Virgin appeared to him upon a jaspar pillar, surrounded with angels, who sung to her the matin service. The Apostle knelt before her . . . she said to him, Build me a church upon this very spot, for I know that this part of Spain will be especially devoted to me, and therefore from this time I take it under my protection. And she re-ascended, leaving the miraculous pillar, over which Santiago erected a chapel. That pillar is still the glory of Zaragoza, and the object of veneration in Spain, furnishing the Virgin with one of her thousand titles. He left two of his nine disciples, and with the other seven returned to Jerusalem. There the Jews hired Hermogenes, a magician, and his disciple Philetus, to confute him by disputation, or confound him by their power. Philetus first attempted; he was baffled in argument, out-miracled, and converted. When he returned to his Master to relate how he had sped, Hermogenes spell-bound him so that he could not move. Santiago sent him his handkerchief, and the spell was dissolved as soon as he was touched with it. Hermogenes then bade the Devils bring the Saint and his new disciples in bonds to him: they were constrained to bind their master, and lay him at the Apostle's feet. Why do you not bind Philetus also, said Santiago, willing to edify the beholders by the confession which this question would extort. They replied, We have no power to touch even a pismire within your habitation. Philetus was then desired to release the old magician in the name of Christ. These wonders convinced him, but he feared to stir out of the door lest the fiends should destroy him. Santiago gave him his walking-stick: with this he was secure, and he remained with him as his disciple also.

At length Abiathar the High Priest sent Josias the Scribe[1] to apprehend him, who accordingly put a rope round his neck and dragged him before Herod. Herod ordered him immediately to be beheaded. On the way he healed a paralytic; the miracle opened the eyes of Josias, who confessed Christ aloud. He received the kiss of peace from his fellow-victim, and suffered martyrdom with the Saint, whom he himself was leading to execution. *Morales.* 9. 7.

finally Diego by the Spaniards, Diogo by the Portuguese. From the French Jacques we have our diminutive Jack. I know not by what process the Catalan Jayme and the English James have been formed.

[1] Eusebius (*L.* 2. *C.* 9.) mentions the conversion of this persecutor, but not his name, nor the miracle which occasioned it. He quotes St. Clemens.

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The seven Spanish disciples took the body by night, carried it to Joppa, and embarked on board a ship which was miraculously ready for them; by miracle they sailed from Joppa to Cape Finisterre without sails or oars, in six days, and landed at a place called Birrivo, because it stood at the junction of two rivers. Immediately they went to the Queen of those parts, who was called Luparia, requesting that she would give them a place wherein to bury their dead master; but she being a great Idolater, and as wolfish of nature as of name, gave information against them to the King of the province. He burning with rage set out in pursuit of them; they hid themselves in a cave, but were warned divinely to leave it; the persecutor imagined they were still concealed there, and entered with all his followers. The cave fell in and crushed them. This and sundry other miracles converted Luparia. She gave them a temple, and was with many of her subjects baptized, . . forming so large a body of Christians, that two of the disciples thought it expedient to go to Rome and be made Bishops by St. Peter. *Brito.* 5. 4.

These first fruits were soon blighted. In one of the early persecutions the body was hidden and forgotten; . . this forgetfulness was partly the Devil's work, who was very anxious to have the existence of such a treasure forgotten, and partly because . . . *la gente de equalla tierra no es comunmente de mucho entendimiento, ni advertencia en las cosas. Morales*

(16.) Under Alonso VI. Don Diego Gelmirez, the first Archbishop, wisely considering that the marble coffin and the body would be regarded with more reverence if they were concealed, placed them in a vault under the great altar, where they still remain, never having been opened since. *Morales.*

Ingens sub templo fornix, et claustra per umbras
Magna jacent, cæcæque domus, queis magna Jacobi
Ossa sepulchrali fama est in sede latere.
Nulli fas hominum sacratum insistere limen,
Est vidisse nefas, nec eundi pervius usus.
E longe veniam exorant, atque oscula figunt
Liminibus, redeuntque domas, variesque galeris
Jacobi effigies addunt, humerosque bacillis
Circundant, conchisque super fulgentibus ornant.

Paciecidos. 7. *P.* 117.

Compostella. P. 36.

(17.) Compostella has been derived from Campus Stellæ, in allusion to the lights which pointed out the relics; but Florez, with greater probability, supposed it to be an abbreviation of Giacomo Apostolo. *Esp. Sagr. T.* 19. *P.* 71.

Some theologians conceited that the mother of Zebedee's children

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had obtained her petition that her two sons might be seated, one on the right hand of Christ, and the other on his left ; . . because one of them was buried at Compostella, and the other in the East.

Joannez Dryander, Præf. ad J. Stadium ap. de Bry.

When Chapels were thus founded, Cities sometimes grew. P. 37.

(18.) In a charter granted to the See of Ourense 1165, it is stated that the city being small before, was now grown great since it had possessed the body of St. Euphemia, and this was only twelve years after its translation. *M. Lusitana.* 2. 5. 23.

Our Lady of the Pillar. P. 38.

(19.) Ferreras, in the year 1720, ventured to doubt this fable of the Pillar, and a royal edict was immediately published, ordering the obnoxious pages to be cancelled in every copy: *Siendo*, says the King, *muy de mi desagrado que con importantes vanas curiosidades se quiera entibiar la devocion con que España y todas las Provincias Christianas veneran aquel Santuario ; y que se exciten disputas inutiles que ocasionen escandalo en los animos constantemente Catholicos, y ardientemente pios de mis vasalos.* Philip V. gave oder that this edict should be deposited among the archives at Zaragoza, in testimony of his especial devotion to our Lady of the Pillar.

Risco. Esp. Sag. T. 30. *P.* 68.

The Inquisition shortly afterwards forbad any person ever to question the truth of this precious tradition, and on the other hand permitted all writers to defend it whenever an opportunity occurred.

Alvito intreated him to be dreamt of twice more. P. 39.

(20.) The practice of discovering relics by dreams, for the sake of erecting altars there, and setting up a place of pilgrimage, became too common at last, and the Bishops were ordered to destroy altars thus fraudulently erected ; or if the people would not suffer this, to explain the deception to them, and exhort them not to visit the place in future. *Partida.* 1. *Tit.* 10. *Ley.* 10.

We have seen many men, says Huarte, feign miracles in houses and places of devotion, for straightways the people flock unto them, and hold them in great reverence, as persons of whom God makes a special account ; and if they be poor they favor them with large alms and so some sin upon interest. *English Trans. P.* 16.

The superstition of relics was not unknown to the ancients. The great toe of Phyrrus, which remained unconsumed by the funeral fire, was enshrined and hung up in a temple. It had a special virtue in curing diseases of the spleen. *Pliny. Lib.* 7. *Cap.* 2.

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The remains of the Prophet Mopsus were held in like veneration on the coast of Africa, where he died, after the Argonautic expedition; *ex eo cespite Punico tecti manes ejus heroici, dolorum varietati medentur plerunque sospitales. Amm. Marcellinus. Lib.* 14.

The zeal with which these saints were worshipped, &c. P. 39.

(21.) Those, says Sir Thomas Browne, that to refute the Invocation of Saints have denied that they have any knowledge of our affairs below, have proceeded too far, and must pardon my opinion, till I can thoroughly answer that piece of the Scripture, *At the conversion of a sinner the Angels in Heaven rejoice.*

This delightful writer speaks of the Catholic religion, in his *Religio Medici*, like a poet, a philosopher, and a Christian.

Gonzalo de Berceo has left a curious description of the apotheosis of St. Millan. After describing his death he proceeds thus:

Cerca sedien los Angeles, luego la recibieron,
Cantando grandes laudes al Cielo la subieron,
Con grandes processiones a Dios la offrecieron,
Con el todos los sanctos festa doble ficieron.
Todos los Confessores fazien grant alegria,
Porque vinie tal ome entre sue compañia,
Dicien que meioraba toda sue confradia,
Querrien que lis viniessen tales tres cada dia.
Los Santos Patriarcas ancianos varones,
E todos los Prophetas oscuros en sermones,
Avien grant alegria, dizien sanctas canciones,
Todos li facien onra e grandes processiones.
Los doce Apostolos principes acabados,
Que foron de la ley de Christo abocados,
Con est huesped tan ñoble teniense por onrados,
Dizien cantos, e sones dulces e modullados.
El coro de los Martyres que por Christo morieron,
Que por salvar las almas las carnes aburrieron,
Con sos amitos blancos procession li fizieron,
Non serie asmaduera la onra que le dieron.
El gozo de las Vergines qui lo podrie asmar?
Todas con sos coronas li vinien visitar,
Non podrien mayor gozo aver nin demostrar,
Metien bien so estudio por mucho li onrar.
El Rey de los Cielos, e la sue madre gloriosa
Dieronli rica siella e corona preciosa,
En cielo e en tierra onra maravellosa,
Ont es en altas nuebas sobida la sue cosa.

V. de S. Millan. 302. 8.

I cannot translate these lines without destroying their character. Those readers who do not understand them will pardon their insertion for the sake of others who do.

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A war of extermination. P. 40.

(22.) The Spaniards however had a less horrible idea of the Moors than those nations who were only acquainted with them by name. When crusaders from France and other countries came to assist Alonso VIII. it was with great difficulty that he could make them give quarter to the Misbelievers. *Cor. Gen.* 4. *ff.* 357.

War was the business of the age. P. 40.

(23.) The greater part of the people neither cultivated the fields, nor had any other estate than the sword: and when in harvest time they wished to lay in bread for their children, they informed themselves where the Moors had most, and collecting their friends together made a sufficient company, with which they fell upon the enemy, and gathered in by force of arms the fruits which they had reared in the course of the year. By these means they became so ready for war, that whenever their Prince took the field, they left every thing which they had in hand, and flocked to the place appointed; the old men and boys lamenting that their age did not allow them to do the like. And the Portugueze women held themselves disgraced if the ornaments and furniture of their houses were not spoils which their husbands had taken; nor was there a man, however low his rank, who would give his daughter in marriage to one who had not borne a part in some famous encounter. *Brito. Chron. de Cister. P.* 232.

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NOTES

ON

THE CHRONICLE.

Era. P. 45.

(1.) MANY dissertations have been written concerning the origin and etymology of the Era, from which the Spaniards used to date, till it was abolished in Aragon by Pedro IV. 1358, in Castille by Juan I. 1383, and in Portugal by Joam I. 1415.

St. Isidore thinks it originated from the tribute imposed by Augustus, and that the word was literally *Æra*, . . the brazen money. Brito says that this is confirmed by a manuscript of Eusebius at Alcobaça, in which these words are found: *Hoc tempore edicto Augusti Cæsaris, æs in tributum et census dari jubetur, ex quod Æra collecta est.* He means, I suppose, that this is inserted as a marginal note by the transcriber. Both the Toledan Annals support this etymology by calling it, *Era del Arambre*, . . *arambre* meaning the same as *Æs.*

Sepulveda says it is a corruption. *Annus er. A.* and from this abbreviation of *erat Augusti* came *era.* Resende and Morales assert that Era was a well known word in this acceptation before the age of Augustus.

Of these opinions, says Bernardo de Brito, the reader may choose which he likes best: for myself, I judge St. Isidore's to be very likely, Sepulveda's very ingenious, and Resende's very true, . . till some better shall be discovered. But certain it is, that this date is peculiar to Spain.

The mode of reducing the year of the Era to the year of Christ is by subtracting 38. No doubt had been made of this computation till the Marques de Mondejar endeavored to prove that the Era

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should be reckoned before the Incarnation instead of before the Nativity, and then another year ought to be subtracted. This opinion was supported by Gregorio Mayans y Siscar, who edited Mondejar's chronological works. The authority of two such men was not lightly to be rejected. Florez therefore entered into a full investigation of the subject, and has for ever established the accuracy of the old computation.

And from the coming of the Patriarch, &c. P. 45.

(2.) The most complete specimen of this kind of date is to be found in Gomes Eannes, in his Chronicle of the capture of Ceuta. He is telling on what day the city was taken. "It was on the twenty-first day of the month of August, from the Era of Adam, that is to say, the year of the world 5176, Hebrew years; and from the Era of the Deluge 4517, Roman years; and from the Era of Nebuchadnezzar 2162; and from the Era of Philip the great King of Greece 1728; and from the Era of Alexander the great King of Macedonia 1726; and from the Era of Cæsar the Emperor of Rome 1458; and from the Era of our Lord Jesus Christ 1415; and from the Era of Alimus the Egyptian 971; and from the Era of the Arabs 793, according to their years, for all the other years are Roman; and from the Era of the Persians 783; and from the Era of the reign of King Don Affonso I. of Portugal 313; and of the year of the reign of the King Don Joam 32 solar years; when the Sun was in six degrees of the sign of Virgo, and the moon had past the first quarter, and was in the first degree of the Gemini, who are Pollux and Castor, sons of Leda; and it was more than seven hours and a half after noon-day when the city was quite cleared of the Moors."

Beuther has an amusing chapter concerning epochs, in which he mentions the circumstances from which the old people of Valencia in his time used to date events. They give a curious picture of the times. Some among us, says he, in this city, count from the sackage of the Jewry, when the people plundered and burnt it, after which feat the Synagogue was consecrated into a Church in the name of St. Christoval, and many Jews were baptized by their own free will, all which was in the year 1391, on the tenth of July. Others reckon from the fire in the market-place, when because justice had been done upon a woman of rank and some of her servants who had murdered a whole family in Payporta, a village near Valencia, her husband, being a principal man in that place, attempted to burn the city, and set fire in many places to the market-place, where the bodies of the criminals were exposed; but it pleased God that the fire took in one part only, where about a hundred houses were destroyed, and many persons perished. This was in the year 1447. And the street which was built on that occasion took its name therefrom, being called

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Carrer Nou, that is to say, New Street. Others reckon from the robbing of the Moorery on Trinity Sunday, 1455, when by reason of a fight with knives hard by there, in which a man was killed, they cried out *Muerto lan*, They have killed him! and the mob thought it was *Moros hay*, The Moors! and they rose and entered the Moorery, and slew many Moors, and plundered their houses.

L. 1. *C.* 1.

And he put his sons to read, that they might be of the better understanding. P. 46.

(3.) Two centuries after Ferrando the Great, Alfonso the Wise thought it necessary to advise in the *Partidas* that the children of a King should be taught to read, and to explain the advantage which they would derive from the acquisition. Even, says the Law, as their clothes must be made larger as they grow older, so are there other things which the sons of a King should be taught as they increase in years; such as to read and write, which is very useful to those who can do it, because they can more easily learn what they desire to know, and can better keep their secrets.

Partida. 2. *Tit.* 7. *Ley* 10.

A King should learn to read that he may be able to keep his own secrets, for otherwise he will be obliged to entrust them to another: besides, he will be the better able to understand the Scriptures, and know better how to pray to God; and he will be able to read the great feats which have been wrought in the world, from which he may learn many good customs and examples. And the wise men of old not only held it advisable that Kings should be taught to read, but also that they should learn all the sciences, which was the opinion of King David and King Solomon, and of Boethius who was a wise knight. *Partida.* 2. *Tit.* 5. *Ley* 16.

And he ordered that his daughters should be brought up in the studies beseeming dames. P. 46.

(4.) They were instructed in works of devotion, says Garibay, speaking as much from the manners of his own time as of King Ferrando's. In the *Partidas*, Amas and Ayas, or Nurses and Governesses, are exhorted "above all other things to teach the daughters of a King to be true to themselves and to their husbands, and to all with whom they are concerned. This care, though it belong to the father also, is especially the mother's charge. And as soon as they have understanding for it they should be taught to read, so as to read the hours well, and to be able to read the Psalter. They should particularly be taught not to be prone to anger, for that is the thing which of all others most easily induces women to do wrong. And

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they should be taught to be handy in all those works which appertain to noble ladies, for this behoves them much that they may be cheerful and kept quiet; and besides, it takes away evil thoughts, such as it is not fitting that they should have.

Partida. 2. *Tit.* 7. *Ley* 11.

The treason which King Don Ordoño the Second committed upon the Counts of Castille. P. 46.

(5.) A. D. 922. Ordoño the Second summoned four of the Counts of Castille to his court at Tejares, upon the banks of the Carrion. They came and were seized there, carried to Leon, and secretly put to death in prison; and thus, says the Archbishop Rodrigo, Ordoño stained the girdle of his glory with innocent blood. *L.* 4. *C.* 22. Ferreras, *T.* 4. *P.* 301, justifies the King, and this occasioned a warm dispute between him and Berganza, who attacks him in his *Antigüedades de España, L.* 3. *C.* 3. § 24 — 26. Ferreras replied in his *Historia de España, Part* 16. *Emendada Añadida y Vindicada, C.* 12. and Berganza again answered him in '*Ferreras Convencido,*' *C.* 8. Both writers were wrong. The Counts of Castille were making themselves independent of Leon, . . that is to say, revolting. Berganza is wrong in denying this, and attempting to explain away plain language and plain facts. Ferreras commits the heavier fault of justifying a base and treacherous act of cowardly cruelty, which, like all such acts, proved as impolitic as it was iniquitous.

Layn Calvo. P. 46.

(6.) Layn Calvo appears by both his names to have been of Roman parentage. The former (the patronymic of which, Laynez, ought to be as famous in ecclesiastical history as Loyola,) is variously Latinized Flavius, Flavinius, Flaynus, and Flaginus.[1] The Spaniards, when their language was in its infancy, wrote many words with a single *l* which they probably pronounced with the *ll*, because they now write them so: . . *lamar*, llamar; *lano*, llano, for instance. If Layn was thus pronounced, the *Fl* would easily pass into the lisping aspirate, which is peculiar to the Spanish and the Welsh. It is thus that Shakspeare has made Fluellin of Llewelyn.

The Gothic Kings affected the name of Flavius. Recaredus is believed to have been the first who assumed it. Morales (*L.* 12. *C.* 3. § 9.) guessed that it was conferred upon him by the Greek Emperors, whose forms he ambitiously imitated. They might willingly bestow it, as less imperial than Augustus and Cæsar. Resendé, to whom Morales communicated this opinion, thought the name was assumed to conciliate their Roman subjects.

[1] Berganza. L. 5. C. 10. § 115. In this last word the *g* was perhaps aspirated.

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The Calvi[1] are said to have sprung from one of that name who came into Spain with the Scipios.

Elvira Nuñez. P. 46.

(7.) She was called Vello, says the *Chronica del Cid*, because she was *Vellosa*. But *B* and *V* are continually confounded in all the dialects of Spain, and by the help of this mutation, Garibay derives the name from something better than a beard. *Bella*, he says, if it be not a patronymic, from the name of her father Nuño Belchidez, or Bellidez, or from her mother Sula or Bella, may have been given her on account of her great beauty; for the wise ancients oftentimes gave their children such good names as would influence others in their favor, and excite those who bore them to the performance of good actions. *Lib. X. Cap.* 6.

Casas del Cid. P. 47. N. 1.

(8.) According to Florez, the houses of the Cid at Burgos fell down in 1600. They were in a street *llamada calle Real, calle alta de S. Martin, y de Vejarrua; porque en su principio hay Iglesia de S. Martin, y porque en aquella calle* (*que en lo antiguo era baja respecto de las que habia encima acia el Castillo*) ruaban *los Caballeros, y la llamaban el* Rual *donde los señores se paseaban y festejaban a' las damas*, (*que esto era* ruar) *y hoy es la* Vejarrua, *asi dicha no solo per ser la mas vieja que persevera de lo primitivo, sino por haber servido a los cortejos. Esp. Sagr. T.* 27. 652.

Mudarra. P. 48.

(9.) The Infantes of Lara are among the most celebrated heroes of the popular Ballads of Spain. Their history is thus related in the *Coronica General.* P. 3.

Sancha, the sister of Ruy Velasquez, was the wife of Gonzalo Gustios, a good and honorable knight. Their seven sons, the Infantes of Lara, were bred up by Nuño Salido, a good knight, who was skilful in training hawks and in other good arts; he brought them up in all good customs, and they were all knighted in one day by Garci Ferrandez, the Count of Castille.

Their uncle Ruy Velasquez married Doña Lambra, and celebrated his marriage with great splendor; not only his friends and kin and country-folk came to Burgos, but guests also were there from Portugal and Navarre and Gascony. Garci Ferrandez, who was cousin

[1] Luc. Mar. Siculus enumerates them in his Chapter *De Romanorum Coloniis. De Reb. Hisp. L.* 3. but he does not mention this descent. Berganza relates it after Cardinal Mendoza; . . it would be time ill spent to hunt out classical authorities.

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to the bride, made great donations at these nuptials, as did all the men of rank. The feasts continued five weeks, and in the last week Ruy Velasquez set up a *tablado*[1] beyond the river as a mark for the knights. They threw their tilting canes at it without success, till Alvar Sanchez, a kinsman of the bride, who had waited to see the rest fail, rode up, and threw and struck it full. At this Lambra exulted and said to her husband's sister, Sancha, See now if there be any knight here so good, and so skilful a horseman, as my kinsman Alvar Sanchez, for he is the only one who can hit the mark. Sancha smiled at the boast, and her sons smiled also; the six elder were playing tables, and thought no more of what had been said; but Gonzalo Gonzalez, who was the youngest, mounted his horse, and took a tilting-cane without their knowledge, and having only one Squire with him, who carried a hawk on his fist, he rode toward the mark and flung, and struck it so forcibly that he broke it.

His brethren, though they were glad at his success, feared it might occasion some dispute, for Lambra was manifestly displeased; and they took horse and rode up to him. Alvar Sanchez had already begun a broil, and given such haughty language to Gonzalo, that the young knight in return broke his jaw and knocked out his teeth. At this Lambra shrieked, and exclaimed that never woman was so dishonored at her wedding feast; her husband caught up the haft of a spear, and without farther inquiry rode up to his nephew and struck at him, and wounded him sorely in the head. Gonzalo kept down his anger, and said, I have not deserved this at your hands; perhaps it is my death-blow; if it should prove so, I request my brethren not to pursue you for vengeance. But I beseech you do not strike me again, for I cannot bear it. Ruy Velasquez, nothing heeding this forbearance, struck at him again; the spear missing his head, fell upon his shoulder, and broke. Gonzalo then seized the hawk from his Squire, for he had no arms, and drove with it at his uncle's face, and crushed the bird with the blow, and made the blood start from his mouth and nostrils. Immediately there was a cry 'to arms!' and the knights and friends of Ruy Velasquez gathered together on one side, and the Infantes with all their people, to the number of two hundred, gathered together, expecting surely to be slain. But Count Garci Ferrandez,

[1] Morales, *L.* 16. *C.* 46. § 4, endeavors to explain this *por lo que mejor se peuede entender:* but Zurita, he says, with all his knowledge of antiquities, did not understand it, and he does not seem thoroughly satisfied with his own explanation. A wooden Castle, or something like it, he says, was set on high, so loosely made as to be easily broken to pieces; this they threw at with wands, which were called *Bohordos*, or *Bofordos*, whence the sport is sometimes called *Bofordar*. There is a Latin word of the middle age, *Bohordicum*, from the same stock; and an old French one, *Bohordois*, from whence probably *bordel* or *brothel*. The obvious meaning of *Tablado* would be a wooden mark, . . a target, . . but if it had meant nothing more, these excellent historians would have found no difficulty in explaining it.

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and the father of the Infantes, Gonzalo Gustios, interfered, and restored peace and reconciled them. When this was effected the father said to his brother-in-law, Ruy Velasquez, you stand in need of knights, for you have the highest praise in arms of any man living, so that Moors and Christians fear and greatly envy you. Let my sons serve you, and deal you by them so that they may serve you well. Ruy Velasquez made answer, that he should rejoice to have them in his service, and would honor them as his sister's children and the nephews of his own flesh.

When the marriage feasts were over, Count Garci departed to go through the land, and Ruy Velasquez and Gonzalo Gustios departed with him. The Infantes and their mother and their foster-father remained with Doña Lambra, and went with her to Barvadiello, hawking for her diversion as they went along. When they arrived the brethren went into a garden, and there under the shade of the trees Gonzalo bathed his hawk to refresh it. Lambra seeing him, and hating him because of what had past, called to one of her men, and bade him take a gourd and fill it with blood and fling it at that knight with the hawk, then run to her, and she would protect him. When the Infantes saw this shame which was done to their brother, they took counsel together, and resolved to take their swords under their cloaks and pursue the man. If he do not run from us, said they, he is a fool, and hath done this in his folly; but if he runs to Doña Lambra and she protects him, the thing is her doing. The man, as he had been commanded, ran to his mistress for safety. Lady and Aunt, said the Infantes, we beseech you seek not to save him from us. She replied, he is my vassal, and you shall not hurt him; but they slew him at her feet, and his blood was sprinkled upon her garments and her coif. Then they went to horse, and took their mother, and rode home to Salas.

Lambra had a bed placed in the middle of the Castle court, and covered it with a pall,[1] and she and all her women made a great lamentation over it. Ruy Velasquez and Gonzalo Gustios were on their return when they heard what had past, and they were greatly troubled, and they separated and each went to his wife; Lambra received her husband with complaints and cries for vengeance: Doña Lambra, said he, do not grieve; I will do you such justice that the whole world shall talk of it. Immediately he sent for Gonzalo Gustios, who came and brought his sons with him; they talked of the dishonor which the Infantes had done unto Doña Lambra, and the seven brethren put themselves into their uncle's hands, bidding him remember what had been the cause of this thing, and do with them as he thought good. And Ruy Velasquez spake like a friend, to the end that they might not suspect him.

[1] *Paños de home muerto.*

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Then Ruy Velasquez said to Gonzalo Gustios, Brother-law, this marriage of mine hath put me to great cost, and the Count Don Garci did not help me so much as I expected. Almanzor, as you know, sent me great help towards my charges; if it please you, you shall go to him, and take him letters of salutation, and tell him the heavy costs I have been at; and certes he will give you great gifts. And Gonzalo Gustios answered that he was right willing to do his bidding, and Ruy Velasquez went apart with a Moor who spake the Roman tongue,[1] and wrote letters in Arabic; and this was what the letter said: To you, Almanzor, health, from me Ruy Velasquez; know that the sons of Gonzalo Gustios of Salas, he who bringeth this letter, have done great dishonor to me and to my wife, and I cannot revenge myself upon them here in the land of the Christians. I send therefore this their father unto you, that incontinently you may have his head struck off. And I will draw out my people, and take his seven sons with me, and will lodge with them at Almenar, and do you send Viara and Galve with your host, and I will put them in your power. And then do you strike off the heads of the seven Infantes my nephews; for when you shall have slain them, all the land of the Christians will be at your will; for know you that these knights are greater enemies to you than any other whatsoever, and that in them is the strength of Count Garci Ferrandez.

As soon as this letter was made, Ruy Velasquez killed the Moor who had written it, least he should discover what had been done. Meantime Gonzalo Gustios went to Salas, and Ruy Velasquez went thither after him: and he said to his sister Doña Sancha, Don Gonzalo will return full rich from Cordova, if it please God; he will bring us such treasures that we shall be rich for ever. And he said to Gonzalo Gustios, Brother-law, dispeed yourself of Doña Sancha, for it is time; and you and I will go sleep this night at Bivestre. And they took horse, and they communed together great part of the night. And on the morrow Ruy Velasquez gave him the letter, and he not knowing the deceit took it, and went his way. And when he came to Cordova he gave the letter to Almanzor, saying, Almanzor, Ruy Velasquez greeteth you, and desireth that you will send him an answer to what he hath said in his letter. And Almanzor took the letter, and when he saw the enmity that was therein, he tore the letter, and said unto Gonzalo Gustios, What is this which thou hast brought me? And he answered that he knew not. And Almanzor said unto him, Know then that Ruy Velasquez sends to bid me strike off thy head; but I will not do this; nevertheless I must put thee in prison. And he did so; and he gave charge to an honorable Moorish woman that she should keep him and serve him well; and it came to pass that this Moor and Don Gonzalo loved each other.

[1] *Moro ladino.*

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Now when Ruy Velasquez had thus sent Gonzalo Gustios to Cordova, he spake with his nephews the seven Infantes, and said to them, I hold it good, while your father is gone to Almanzor, that we make an inroad towards Almenar; if it please you to go with me, I shall rejoice in your company; but if it be otherwise, then do you tarry and guard the land. And they said unto him, Don Rodrigo, it is not fitting that you should go forth, with the host, and we tarry behind. And he said, Make ready then, and ye shall go with me. And then Ruy Velasquez sent through all the land, bidding those who would go forth with him, to make ready, and join him. And when the people heard that he would go forth, they were full joyful, and many came unto him, for this Ruy Velasquez was a man who had good fortune in the inroads which he made. And when Ruy Velasquez saw that they were more than enough, he sent to bid his nephews come after him, for he would wait for them in the plain of Febros; and incontinently he sallied from Barvadiello with his people, and went his way. And the seven Infantes set forth to follow him; and when they came to a grove of pines which was upon the way, they looked for omens, and full evil ones they had. And Nuño Salido was greatly troubled at these omens, seeing them so bad, and he said to the Infantes that they should return to Salas, for it was not fitting to go on with omens such as those. And Gonzalo Gonzalez, the youngest of the seven brethren, said unto him, Don Nuño Salido, this which you say is nought, . . for they are not for us, but for him who hath gathered together the host, and goeth as their leader. But do you, who are now an old man, and full of years, and no longer fit for battle, turn back, for we will go on with our uncle Ruy Velasquez. And Nuño Salido answered, My sons, verily I speak truth, and it grieveth me to the heart that ye will go in this inroad, for I see such omens that we shall never return to our own homes. And Gonzalo Gonzalez answered, Hold thy peace Don Nuño, and say no more, for we will not believe you whatever you may say. And Nuño Salido said, Sorely doth it trouble me that ye will not believe what I say; but since it is so, I will take my leave of ye now, for I know full well that I shall never see ye more. Then Nuño Salido turned back, and the Infantes went their way. But as Nuño Salido went along, he thought that he was doing ill in thus forsaking those whom he had bred up so many years, for the fear of death: and he said within himself, Far better doth it become me to go wherever death may find me, than them, who are yet young men, and should have long life before them. Moreover, if they should die there, Ruy Velasquez would slay me when he returned, and it would even be suspected that I had taken counsel for their death; . . and this would be an evil fame for me, and I who have been honored in my youth, should be put to shame in my old age. And with that he turned again towards the Infantes, and went after them.

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When the seven Infantes came to Febros, Ruy Velasquez went out to meet them, and he asked for Nuño Salido, wherefore he came not with them. And they told him what had past concerning the omens. And when Ruy Velasquez heard it, he said unto them with fair words, but lying ones, My nephews, these omens were right good ones, for they give us to understand that we shall make great spoil of the goods of another, and lose none of our own; Nuño Salido hath done ill in not coming with ye, and God send that he may one day repent of it. While they were thus communing Nuño Salido came up, and the Infantes welcomed him with good cheer. And Ruy Velasquez said unto him, Don Nuño Salido, you have alway been my enemy in all that you could; and you are so at this time; but greatly will it grieve me, if I shall not be righted upon you. Nuño Salido answered, Don Rodrigo, I have never dealt falsely, nor as an enemy towards you, but alway like a true man; and I say unto you, that, whosoever saith the omens which we have seen are good, and promise gain to us, lieth with great treason. He said nothing amiss in this, for they had contrived treason: and he said it because he knew what Ruy Velasquez had spoken. And when Ruy Velasquez heard these words, he held himself greatly dishonored, and he said to his vassals, In an evil day do I give ye your pay, since ye see me thus dishonored by Nuño Salido, and do not right me upon him! When one of his knights heard this, he took a sword, and went to strike Nuño Salido; but when Gonzalo Gonzalez beheld him, he went up to him, and gave him such a blow that he laid him at the feet of Ruy Velasquez. And Ruy Velasquez in his anger cried aloud, and called for arms that he might revenge himself upon his nephew. And the Infantes and Nuño Salido drew apart, with two hundred knights of their company, for they well perceived that Ruy Velasquez, desired to be revenged upon them; and the others drew up their battle, and they did the like, one against the other. And Gonzalo Gonzalez said unto Ruy Velasquez, What is this? why hast thou brought us from our own land to go against the Moors, if it be thy wish that we should slay each other here? And Ruy Velasquez saw that it was not the time to take vengeance as he desired, and he said that Gonzalo Gonzalez had spoken well, and that he was well pleased with what he had said, and thus they were all friends.

So when there was love between them again, they moved from thence and went towards Almena, and Ruy Velasquez placed himself in ambush with all his people, and ordered the Infantes to scour the country, for he had sent to the Moors to bid them drive their flocks out that day. And when the Infantes were about to do his bidding, their foster-father Nuño said unto them, Do not my sons go to take the spoil yet, for if ye will tarry awhile, ye will see many more Moors and more flocks. While they were thus talking they saw more than ten thousand appear with their ensigns and pennons. And Gonzalo

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Gonzalez said to Ruy Velasquez, Don Rodrigo, what are yonder banners which rise up? And Ruy Velasquez said, Fear not, for I have scoured this country three times and borne away great spoil and never yet found Moor to hinder me, and those Moors when they knew it came here with their ensigns and standards, as you now see them; therefore I say unto you, fear not, and scour the country as far as you will, for if need be, which I know it will not, I will succor ye. Now all these words were full of deceit and falsehood; and when he had said this, he went aside, and rode off privily to the Moors, and told them to strive and do battle with the seven Infantes, for there were no more than two hundred knights who would help them, and by all means devise to slay them all, so that not one should escape alive. But Nuño Salido rode after Ruy Velasquez, for he saw him go to the Moors, and when he heard this he began to cry aloud and say, Ah traitor, how hast thou betrayed thy nephews to death! God give thee an evil guerdon, for as long as the world shall last thy treason shall be talked of! And when he had said this, he rode back to the Infantes as fast as he could, and said to them, To arms my sons, for your uncle Ruy Valasquez and the Moors are of one consent, and have taken counsel together to slay you. When the Infantes heard this they armed themselves as fast as they could.

And the Moors being many more in number, made fifteen battalions, and went against the Infantes and hemmed them round about. And then Nuño Salido began to hearten them, saying, Take courage my sons and fear not, for the omens which I said were evil, are not so; they will prove good ones: and they gave us to know that we should get the victory, and win something from our enemies. I will go smite that foremost body, and from henceforth, I commend you to God. And with that he went against the Moors and slew many of them; but as they were many in number, they came upon him, and hemmed him in on all sides, and slew him there. And there they joined battle one with the other, and there the Christians fought with such good heart, that they slew many more than they were themselves; but all the two hundred knights of the Infantes were slain, so that none were left alive, save only the seven brethren, with none to help them. And when they saw that there was no remedy but to conquer or die, they commended themselves to God, and called upon the Apostle Santiago, and attacked the Moors, and so bravely they attacked them, and slew so many, that there was not a Moor who dared stand before them; nevertheless the Moors were so many, and they so few, that they could no longer withstand them. And Ferran Gonzalez said then to his brethren, Let us take courage and fight with a good heart, for we have none but God to help us, and since we have lost our foster-father Nuño Salido and our knights, it behoves us to revenge them here, or die with them; and if we should be wearied, let us get upon the point of this sierra, and take breath.

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With that they fell upon the Moors again, and fought so bravely that they slew many, but at last Ferran Gonzalez was slain. And the Infantes feeling themselves weary, strove to make way through the Moors, and they got to the point which they had spoken of. And then they cleaned away the dust from their faces; and when they could not see their brother Ferran Gonzalez they had great sorrow, for they well knew that he was either slain, or taken.

Then the Infantes accorded, that they would ask a truce of Viara and Galve, till they could let their uncle Ruy Velasquez know in what stead they were, if he would succor them or not. And they did thus. And the Moors willingly granted it, and then they sent Diego Gonzalez to Ruy Velasquez. And Diego Velasquez said unto him what he was charged to say; and when Ruy Velasquez had heard him he made answer, I know not what thou sayest. Then Diego Gonzalez said unto him again, Let it be your pleasure to help us, for the Moors have slain your nephew Ferran Gonzalez, and our two hundred knights; . . and if you would not do it for our sakes, do it for God's sake, and because we are Christians, and countrymen of Castille. But Ruy Velasquez made answer, Friend, go thy way, and good luck with thee; . . thinkest thou that I have forgotten the shame which ye did me at Burgos, at my marriage, when ye slew Alvar Sanchez; and what ye did to my wife Doña Lambra, when ye slew the man before her; and the knight whom ye slew at Febros? be good knights and think of defending yourselves how ye can, for in me ye are to have no trust. When Diego Gonzalez saw this he departed, and went to his brethren and told them all that their uncle had said.

Now while they were in this tribulation, seeing themselves alone and without help, God put it in the heart of some of those Christians who were with Ruy Velasquez, to go and succor them. And about a thousand knights went out from his company to help them; and when this was told to him he went after them, and made them turn back, saying, Friends, suffer ye my nephews to display themselves in battle, for I should go to succor them if need were. And with that they drew back, greatly against their will, for they well saw that there was treason in this matter. But when they were come back to their post, they went out by threes and by fours, privily. Full three hundred knights were they who thus gathered together in one place, and they made a vow that he should be held for a traitor, who did not go and stand by the Infantes for life or for death; and that if peradventure Ruy Velasquez should again attempt to turn them back, they would slay him without delay. Incontinently when they had done this, they pricked forward as fast as they could. And the Infantes, when they saw them coming towards them, thought that Ruy Velasquez came to slay them: but the knights, when they drew nigh, cried aloud and said, Infantes, fear not, for we come to succor you, and to

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live or die with you; for it is plain that your uncle Ruy Velasquez is greatly desirous of your death. And if peradventure we should escape from hence alive, we beseech you plight your faith to us that you will defend us against him; . . and the Infantes promised them this which they desired. And when they had done this they went against the Moors, and then began between them so fierce, and so grievous, and so desperate, and so cruel a battle, that never man heard tell of a greater, the Christians being so few: and so great was the mortality which they made among the Moors before any one of them died, that more than two thousand Moors were destroyed, as the history relateth. Howbeit, at the end these three hundred who came to help the Infantes were slain. And the Infantes were now so over-worn with fighting, that they could not command their arms to strike with the sword. And when Viara and Galve saw them thus wearied they had compassion upon them, and went to them to take them out of the press, and took them to their tents, and had them disarmed, and ordered bread and wine to be given them.

But when Ruy Velasquez knew this he went to Viara and Galve, and told them that they did ill in leaving such men as those alive, and that they would fare ill in so doing; for if they escaped he could not return again to Castille; and that he would go forthwith to Cordova, and there cause them to be put to death for what they had done: and the Moors when they heard this were full sorrowful. And Gonzalo Gonzalez said, False traitor, thou broughtest us here to bring down the enemies of the faith, and now thou tellest them to slay us; but may God never forgive thee for this thing which thou hast done against us! And Viara and Galve said then to the Infantes, We know not what to do in this matter; for if Ruy Velasquez your uncle should go to Cordova as he says, and turn Moor there, and Almanzor give him all his power, he would do us great evil for this. And since it is so we must place you again in the field from which we took you, for you plainly see that we can do no otherwise. And they did accordingly. And the Moors, when they saw the Infantes in the field, beat their tambours, and came at them as thick as the rain when it falls, and they began a crueller battle than any of the former, . . but though all the six Infantes stood by each other like one man, and fought right well and courageously, yet the Moors were so many that they could not bear up against them, and they were so wearied with fighting that they could not stir from the place, nor their horses with them: and even if they would have fought, they had neither swords nor other arms, for all were broken and lost. And the Moors, when they saw them without arms, slew their horses, and took them; and stript off their armor, and struck off their heads one by one, in order according to their birth, before the eyes of their uncle Ruy Velasquez. But when Gonzalo Gonzalez, who was the younger of them all, saw all his brethren lying headless before him,

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he took heart with the grief which he resented, and went against the Moor who had beheaded them, and gave him so great a blow in the throat that he laid him dead upon the ground, and caught up the sword which he had used, and slew therewith more than twenty Moors who were round about him, as the history relateth. Nevertheless the Moors took him, and smote off his head thereright. And when they were all slain as you have heard, Ruy Velasquez dispeeded himself from the Moors, and returned home. And the Moors took the heads of the seven Infantes, and of Nuño Salido their foster father, and went with them to Cordova.

When Viara and Galve reached Cordova, they went to Almanzor, and presented unto him the heads of the seven Infantes, and of Nuño Salido. And Almanzor, when he saw them, made semblance as if he were greatly grieved that they had slain them thus, and gave order that the blood with which they were smeared should be washed off with wine. And after they had been washed, he had a white sheet spread in the palace, and the heads were placed thereon, in order, according to the order of their birth, and that of Nuño Salido apart from them, at the end. And Almanzor went to the prison where Gonzalo Gustios, the father of the Infantes, lay prisoner, and he said unto him, How fares it with thee, Gonzalo Gustios ? And he made answer and said, Even Sir as it pleaseth you ; and glad am I that you come here, for I well know that this day you will show me favor, and order me to be taken out from hence, seeing you have come to see me ; for this is your custom, that when the Lord goeth to visit his prisoner, incontinently he giveth command that he should be set free. And Almanzor said unto him, I sent my host into the land of Castille, and they did their battle with the Christians in the plain of Almenar, and the Christians were vanquished : and they have brought me here eight heads, the seven are young, and the other is of an old man ; and I will take thee out that thou mayest see if thou knowest them, for my Adalides say that they were natives of the straits of Lara. Gonzalo Gustios answered, When I see them, I will tell thee who they are, or of what place, or of what lineage, for verily there is not a knight in all Castille but is known to me. And Almanzor gave order that he should be taken out, and went with him to the place where the heads were laid. And when Gonzalo Gustios saw them and knew them, so exceeding great was his sorrow that he fell upon the ground like a dead man, and they thought that he had past away from this life ; and he lay thus a long while, and when he came to himself, he began to lament so bitterly that it was marvellous to hear him. And he said to Almanzor, I know these heads full well, for they are my children's, the seven Infantes of Salas, and this other one is Nuño Salido's, who fostered them. And when he had said, he began again to make his lamentation full dolorously, so that there was not a man who could have seen him without great compas-

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sion, or have stood by and borne it without weeping. And he took up the heads one by one, and talked to them, recounting to each the good feats which he had achieved. And in his strong agony, he took up a sword which he saw in the hall, and slew with it seven guards there right before Almanzor; and the Moors closed in with him, so that he could do no more, and then he earnestly prayed Almanzor to put him to death, for he would liever die than live: but Almanzor, for the pity which he resented for him, commanded them to do him no hurt.

Now when Gonzalo Gustios was in this great sorrow, and lamenting as ye have heard, the Moorish woman who guarded him, as ye have been told, came in, and said unto him, Take heart, Sir Don Gonzalo, and cease to lament; I had thirteen sons, all of them good knights, and such was my fortune and theirs, that all thirteen were slain from me in battle in one day; howbeit I did not fail to take comfort; . . how much more then should you who are a knight? For it is not by lamenting all your life long that you could recover your sons, and what doth it profit you to destroy yourself? And Almanzor said, God knows, Gonzalo Gustios, that I have great ruth for this evil and breaking down which hath come upon thee, and I will release thee from prison, and give thee all of which thou hast need, and also the heads of thy children. Go thy way to thine own country, and to thy wife Doña Sancha, for it is long since she hath seen thee. Then Gonzalo Gustios answered, God requite thee for the goodness which thou showest me, and peradventure the time may come when I shall do you service in return. . . And the Moorish woman who had guarded him, took him apart and said, Sir Don Gonzalo, I am great with child by you; tell me therefore what I shall do. And he made answer, If it shall be a boy, give him two nurses who will breed him up right well; and when he is of age to know good and evil, tell him he is my son, and send him to me at Salas. And when he had said this, he took a ring from his finger, and brake it in half, and gave her the one half, saying, Keep you this half ring for a token; and when the boy is grown up, give it him that he may bring it unto me, and thereby I shall know him. And when Don Gonzalo had done this, he dispeeded himself from Almanzor and the other chiefs, and went to Salas.

Not many days after his departure the Moorish woman brought forth a son, and Almanzor appointed two nurses who should breed him up, and they named him Mudarra Gonzalez. And when he grew to be ten years of age, Almanzor made him a knight, for he loved him well; for it is said that the Moor whose son he was, was Almanzor's sister: and moreover he loved him because he saw that he proved good, and was of good understanding, and good customs, and right hardy in all things that beseemed his years. And on the day that Almanzor made him a knight, he knighted two hundred

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others, who were all kinsmen of Mudarra Gonzalez, on the side of his mother, according to the law of the Moors; and he gave them to him, that they should be his, and guard him, and serve him as their Lord. And this Mudarra Gonzalez turned out afterwards so good a knight and so brave, that save only Almanzor, there was not a better, nor such a one among all the Moors. And he knew that his father was a Christian, and how he had been made prisoner, and suffered great misery in his prison, and how his brethren had been slain by treason, for his mother told him all, and she gave him the half ring which his father had left to be a token. And then he said to all his company, Friends, ye know what great misery my father Gonzalo Gustios suffered wrongfully, not having deserved it, and how the seven Infantes my brethren were slain; and I say unto you that I hold it good to go into the land of the Christians, and revenge them if I can. Tell me therefore what ye think good. And they answered after this manner. Know that whatsoever seemeth good unto you we heartily approve thereof; for we are all yours, and bound to defend you as our Lord, and to serve you and do your bidding. And when he heard them say this, he went to his mother, and told her he would go seek his father, and learn whether he were dead or living. And when he had said this, and taken leave of her, he went to Almanzor, and besought him that he would let him go into Castille; and Almanzor held it good: and he took his leave and went his way with a great company which Almanzor had given him, and with great treasures, and he entered Castille. And when he came to Salas he asked if Don Gonzalo were there. And Gonzalo Gustios, when he saw this great chivalry, inquired what company it was. And Mudarra Gonzalez made answer, Don Gonzalo, I am your son who was born in Cordova; and that you may know it is so, lo here is the half ring which you gave unto my mother. And when Don Gonzalo saw the token, and knew that this was his son, his heart rejoiced and he was glad.

After some days Mudarra Gonzalez said to his father, I came here to learn tidings of you, in what state you were; and also to take vengeance for the death of the Infantes my brethren, and your sons. Now there is no reason why this matter should be delayed. Then Don Gonzalo took horse, and Mudarra also, and they who came with him and were his vassals, and they rode to Burgos where Count Don Garci Ferrandez then was, and Ruy Velasquez with him. And Mudarra, as soon as he saw Ruy Velasquez, defied him before the Count. And Ruy Velasquez said that he set his defiance at naught; and Mudarra Gonzalez was in great wrath, and went towards him to give it him with the sword: but Count Don Garci Ferrandez took him by the hand, and would not suffer him to do this. And he made them agree to a truce for three days, for he could not delay the time longer, and then they all dispeeded themselves from the Count, and

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went their way. Howbeit Ruy Velasquez did not go that day, but remained at Burgos; and on the morrow he set out and went towards Barvadiello; and he did not go by day, but waited for the night. And Mudarra Gonzalez had taken possession of the road; and on the following day Ruy Velasquez came early in the morning to the place where Mudarra lay in wait; and Mudarra cried aloud, Liar and traitor, thou shalt die! and as he said this he ran at him, and gave him such a blow with the sword that he fell dead upon the ground, and thirty knights who were his vassals were slain with him. And in process of time, when Count Don Garci Ferrandez was dead, Mudarra Gonzalez took Doña Lambra, and had her burnt alive: for in the days of the Count he could not do this, because she was his kinswoman. Now you are to know, ye who hear this history, that when this Mudarra Gonzalez came from Cordova to Salas, his father made him a Christian, and had him baptized, for till then he was a Moor. And he was a right good knight and a strong, as long as he lived; and Doña Sancha alway loved him well, because in all his deeds he was greatly like Gonzalo Gonzalez her youngest son, and also in his lineaments.[1] And she adopted him to be her son; and the manner of adopting him was this, according to the custom of those times. On the day when he was baptized, Count Garci Ferrandez knighted him, and Doña Sancha had put on over her apparel a garment in the fashion of a smock, which was made exceeding wide, and she took her step-son by the hand, and put him in at the sleeve[2] of that wide garment, and took him out at the collar, and kissed his cheek; and with that he was held to be her son, and heir to the lordship of Salas, and to all that she had.

This ceremony of adoption must have been Moorish, for Pietro della Valle describes it as the custom of the Persians. It is curious, as he remarks, that Juno in Diodorus Siculus, adopts Hercules in the same manner. The custom has left behind it a proverb in Spain . . . *Metedlo por la manga, y salirseos ha por el cabezon.* It is equivalent to our *Give him an inch and he'll take an ell.*

Luis de Salazar, in his great *Historia Genealogica de la Casa de Lara*, discredits that part of the story which relates to Mudarra, but admits that the Infantes were thus betrayed to death. Ferreras rejects the whole, and somewhat unfairly refers to Salazar as if he did the same. He has overlooked a decisive proof of the main fact which

[1] What follows is added by Morales, *L.* 17. *C.* 20, from an old manuscript of the *Chron. Gen.* Unluckily he has very much abridged what, as he tells us, is related in the original with great minuteness.

[2] The deepe smocke sleive, which the Irish women use, they say, was old Spanish, and is used yet in Barbary: and yet that should seeme rather to be an old English fashion; for in armory the fashion of the *Manche*, which is given in armes by many, being indeed nothing else but a sleive, is fashioned much like to that sleive. *Spenser's View of the State of Ireland.*

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incidentally occurs in Yepes. The tomb of the Infantes is shown at two places, . . at S. Millan de la Cogolla, and at S. Pedro de Arlanza, . . two of the most celebrated Monasteries in Spain. Morales thought the former the most probable place for their interment. In the year 1603, the Abbot of S. Millan had the grave opened, in the presence of a public notary and other witnesses, and seven bodies were found there, without heads. In 1597, seven heads without bodies had been found in the parochial church of Salas.

Cor. Gen. de S. Benito. T. 1. *ff.* 276.

When Morales lived there was a house at Cordova called *Casa de las Cabezas*, because two chests were preserved there, on which, according to tradition, the heads of the Infantes had been laid. He remembered also in his youth an old and fine Moorish building, which was shown as the prison of Gonzalo Gustios.

A series of prints representing the whole history of the Infantes of Lara, with allegorical machinery, is in the very curious collection of the Rev. Henry White of Lichfield. The subject of each print is briefly explained under it, in Spanish and Latin. There is no title or date to the book, but the engravings bear the name of Dancker Danckertze.

The four first Ballads in Escobar's Collection. P. 48.

(10.) These four Ballads appear to me not to be much older than the beginning of the seventeenth century. They are not in Sepulveda's collection; they abound with tricks of composition, and give to Rodrigo that blustering and bullying sort of character which seems to prove that when they were written the *guapo*, or ruffian, was the favorite hero of the popular songs of Spain. The author, whoever he was, was not well versed in the history of the Cid, for he gives him two elder brethren, in direct contradiction to the Chronicle, which mentioning his bastard brother Ferrando Diaz, adds, *e nunca el ovo otro hermano nin hermana.*

Some lines are in so much better a tone both of feeling and expression, that they seem to be fragments of older poems. Such is the description of Diego in his retreat.

Non puede dormir de noche,
nin gustar de las viandas,
ni alzar del suelo los ojos,
nin osa salir de casa,
Nin fablar con sus amigos,
antes les niega la fabla,
temiendo que les ofenda
el aliento de su infamia.

That part also of Rodrigo's speech upon his return, which in woven into the text,

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Veys aqui la yerva mala
para que vos comays buena,
* * * * *
que ay manos que no son manos,
y esta lengua ya no es lengua.

The *Romancero General* has another Ballad upon the same subject, which is not in Escobar's collection.

Consolando al noble vieja
Está el valiente Rodrigo, &c. *ff.* 358.

The box on the ear has terribly perplexed the French actors. Voltaire remarks upon it, *On ne donnerait pas aujourd'hui un souflet sur la joue d'un héros. Les acteurs mêmes sont tres embarrassé à donner ce souflet; ils font le semblant. Cela n'est plus même soufert dans la comédie; et c'est le seul exemple qu'on en ait sur la théatre tragique. Il est à croire que c'est une des raisons qui firent intituler le Cid tragicomedie.*

Hidalgos. P. 49.

(11.) This title is well explained by Huarte, . . I transcribe from the old translation.

To the bent of this purpose, though we shall thereby somewhat lengthen our matter, I cannot but recount a discourse which passed between our Lord the Prince Don Carlos, and the Doctor Suares of Toledo, who was Judge of the Court in Alcala de Henares. *P.* Doctor, what think you of this place? *D.* Very well, my Lord, for here is the best air and the best soil of any place in Spain. *P.* For such the Physicians made choice of it to recover my health: Have you seen the University? *D.* No, my Lord. *P.* See it then, for it is very special, and where they tell me the sciences are very learnedly read. *D.* Verily for a college it carrieth great fame, and should be such in effect as your highness speaketh of. *P.* Where did you study? *D.* In Salamanca, my Lord. *P.* And did you proceed Doctor in Salamanca? *D.* My Lord, no. *P.* That meseemeth was ill done, to study in one University and take degree in another. *D.* May it please your highness, the charges of taking degrees in Salamanca are excessive, and therefore we poor men fly the same, and get us to some other University, knowing that we receive our sufficiency and learning, not from the degree, but from our study and pains: albeit my parents were not so poor but if they listed might have borne the charge of proceeding in Salamanca; but your highness well knoweth that the Doctors of this University have the like franchises as the hidalgos of Spain, and to us, who are such by nature, this exemption doth harm, at least to our posterity. *P.* Which

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of the Kings mine ancestors gave this nobility to your lineage? *D.* None. And to this end your highness must understand there are two sorts of hidalgos in Spain, some of blood, and some by privilege; those in blood, as myself, have not received their nobility at the King's hand, but those by privilege have. *P.* This matter is very hard for me to conceive, and I would gladly that you expressed it in plainer terms; for my blood royal, reckoning from myself to my father, and from him to my grandfather, and so by order from each to other, cometh to finish in Pelayo, to whom by the death of the King Don Rodrigo the kingdom was given, before which time he was not King. If we reckon up after this sort your pedigree, shall we not come at last to end in one who was no hidalgo? *D.* This discourse cannot be denied, for all things have had a beginning. *P.* I ask you, then, from whence that first man had his nobility who gave beginning to your nobility? he could not enfranchise himself nor pluck out his own neck from the yoke of tributes and services which before-time he paid to the Kings my predecessors; for this were a kind of theft, and a preferring himself by force with the King's patrimony; and it soundeth not with reason that gentlemen of blood should have so bad an original as this; therefore it falleth out plain, that the King gave him freedom and yielded him the grace of that nobility. *D.* Your highness concludeth very well, and it is true that there is no true nobility save of the King's grant; but we term those noble of blood of whose original there is no memory, neither is it specified in writing when the same began, nor what King yielded them this favor; and this obscureness is received in the commonwealth for more honorable than distinctly to know the contrary. The commonwealth also maketh gentlemen; for when a man groweth valorous, of great virtue, and rich, it dareth not to challenge such a one, as seeming thereby to do him wrong, and that it is fit a man of that worth do live in all franchise. This reputation passing to the children and to the grandchildren, groweth to nobility, and so they get a pretence against the King. These are not therefore gentlemen because they receive five hundred *soldi* of pay; but when the contrary cannot be proved, they pass for such.

That Spaniard who devised this name of a gentleman *hijodalgo*, gave very well to understand this doctrine; for by his opinion men have two kinds of birth, the one natural, in which all are equal, the other spiritual. When a man performeth any heroical enterprise, or any virtue or extraordinary work, then is he new born, and procureth for himself other new parents, and loseth that being which he had tofore. Yesterday he was called the son of Pedro and grandson of Sancho, and now he is named the son of his own actions. Hence had that Castilian proverb its original which saith, Every man is the son of his own works. And because good and virtuous works are in the Holy Scripture termed somewhat, which *algo* signifyeth in the

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Spanish tongue, this Spaniard compounded this word *hijodalgo* thereof, which importeth nought else but that such a one is descended of him who performed some notorious and virtuous action, for which he deserved to be rewarded by the King or Commonwealth, together with all his posterity for ever. The law of the Partida saith that *hijodalgo* signifyeth the son of goods; but if we understand the same of temporal goods, the reason was not good, for there are infinite hidalgos poor, and infinite rich men who are no hidalgos. But if it mean the son of goods, that is to say, of good qualities, it carrieth the same sense which we before expressed. *Huarte.*

The degrees of rank in Catalonia were settled by the *Usatges*, or Usages which Count Ramon Berenguer, and his wife Almodis, enacted in 1068. The fullest account is thus given by Pere Tomich.

Lo dit egregi Baro en Ramon Berenguer, Comte de Barcelona, e la prudentissima Comtesa Almodis muller sua, ordenaren e feren los dits usatges, segons en aquells mes largament es contengut, e ab los dits usatges lo dit virtuos Baro agradua totes les gents de son Comtat e principat. E primerament lo dit Comte agradua los Comtes, dient los potestats sobre los Vescomtes, nobles Vervessors qui son en grau sobira apres los Comtes a potestats dessus dits, exceptat sobre los nou Barons, los quals lo dit Comte mete en grau de dits Comtes; appellant los Comdors, quasi volent dir, que en les senyories e Baronies que ells havien sobre lurs vassals, eran axi com los Comtes, qui son dits potestats en lurs Comtats, e havien axi la senyoria sobre tots qui eran poblats en los Comtats; e perço foren axi appellats e intitulats per lo dit virtuos Baro tots los dessus dits. Encara feu diferencia en los cavallers; car en aquell temps tots los qui anaven a cavall e armats eran dits Cavallers; e ell dix los miles vero, qui vol dir, que tot Cavaller que tingua lo orde de cavalleria era cavaller, e lo iorn que prenia lorde havia a fer un hom generos qui tingues en feu per ell, e havien a tenir un altre, qui tostemps estigues ab ell, portant li son scut e la lança; e lo altre home generos se deya companyo del Cavaller, e aquest se deya scuder. Los tals eran dits homens generosos, qui seguien lart de cavalleria; e al dit companyo que lo Cavaller havia pres lo die que avia pres lo orde de cavalleria, havia li de donar lo dit Cavaller renda de que visques, tenint aquell la renda en feu seu; e tots los altres del estament militar eran dits Cavallers menors, axi los homens de paratge, com los altres qui seguien la art de cavalleria menor sens lo orde. E axi mateix agradua tots los ciutadans, Burgesos, e totes les gents de son Comtat e Principat segous lo grau de quiscu. Encara feu lo dit virtuos Baro que tots los qui vinguessen apres de ell Comtes de Barcelona haguessen a tenir tinell, e dar a menjar als nobles, e fessen Cavallers nouells. E en aquesta manera lo dit Comte e virtuos Baro mes en orde les gents de la terra quiscu en son grau, e axi ho trobareu en los dits usatges, si be ho mirau. *Pere Tomich, C. 32, ff. 24.*

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" The said famous Baron Ramon Berenguer Count of Barcelona, and the most discreet Countess Almodis his wife, ordained and made these Usages. And with those Usages the said virtuous Baron placed in order all the people of his County and Principality. And first he set in rank the Counts, giving them powers above the Viscounts; noble Vavassours, who are in the highest degree after the Counts or Potestats aforesaid, except over the nine Barons whom he set in the same rank with the said Counts, calling them Comdors,[1] as if to say that in the lordship and baronial rights which they had over their vassals, they were like Counts, who are called Potestats in their Counties, and had lordship in like manner over all who dwelt in their counties, and therefore all these were thus appellated and entitled by the said virtuous Baron. Moreover he made a distinction among Knights; for in those days all who went on horseback and bore arms were called Knights, and he called them *Miles vero*, which was to say, that every Knight who had the order of Chivalry was a Knight, and the day on which he took the order he was to make a gentleman, who should hold in feud of him, and should have another who should alway be with him, bearing his shield and his lance: and the first gentleman should be called the Companion of the Knight, and this other should be called his Squire. They were called gentlemen who followed the art of chivalry, and the Knight was to give a rent as long as he lived, to the said companion whom he took on the day when he received the order of knighthood, and he was to hold it as his fief. And all others of the military state were called Knights-minor, as well the *homens de paratge*, that is to say the hidalgos, as others who followed the art of minor-chivalry without the order. And moreover he put in order all the citizens, burgesses, and all the people of his County and principality, according to the rank of each. And he appointed that all the Counts of Barcelona who should come after him, should maintain these Usages, and keep a table for the nobles, and make new knights. And in this manner the said Count and virtuous Baron put in order the people of the land, each in his degree, and thus it is found in the said Usages.

I use Mr. Heber's copy of Pere Tomich. Barcelona 1534. *ff.* 71. of this edition the same print is used to represent Juan II. of Aragon, which serves for Esplandian in the title page to the Burgos edition of the Sergas, 1526. The only difference is, that instead of the scroll which bears the name of Esplandian, there is a cloud and three birds. Unless the block had been transferred from Burgos to Barcelona, which is not likely, they must have been cast like types, for the cut is manifestly the same.

[1] This is probably the origin of Commodore, which Johnson supposed to be a corruption of *Commendador*; . . the Catalan word is much nearer both in sound and meaning.

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And when he had slain him he asked the Judges if there was any thing more to be done. P. 12.

(12.) This appeal to the Judges after the combat is decided, occurs sometimes in Romance. When Palmerin de Oliva (C. 28.) does battle with count Domarco, "he brought him to the ground, and knelt upon his breast, and cut the straps of his helmet, and the head after them, and took it by the hair, and sent it rolling along the field. And when he had done this he looked at Tolome, and saw that he had his enemy at his mercy, and it was not long before he slew him; and then Palmerin asked the Judges if aught more was to be done for the acquittance of Diardo and Cardonia."

Perhaps the barbarous custom of casting the body of the slain out of the lists, was a necessary ceremony in some places, and not in others, and hence this question.

Estremadura. P. 57.

(13.) This word ought to have been rendered here, the Marches of Burgos.

He enjoined them to fasten boards upon their shield. P. 58.

(14.) When the Tartars began their conquest of China by besieging Leaotung, because they chiefly feared the musquet balls, they resolved by a stratagem to make that unknown instrument less hurtful to them than their enemies did imagine. For the Tartarian King commanded such as made the first onset, to carry a thick hard board for their shield, which was as good to them as a wooden wall: these men were seconded by other companies, who carried ladders to climb up the walls: and the horse came up in the rear. In this manner he set upon the city in four quarters, and received the discharge of their musquets against his wooden wall: then in a moment the scaling ladders being applied, before they could charge again, they were upon the walls, and entered the city.

Bellum Tartaricum by Martinus Martinius. Eng. Trans. P. 16.

Lorvam. P. 60.

(15.) The monks of Lorvam produced among their archives a deed of exemption granted to them by Alboacem the son of Mahamet Alhamar, and grandson of Tarif the Conqueror, which, if genuine, is one of the most curious records in Spain. The charter, after specifying what tributes the Christians shall pay, proceeds thus. *Monasterium de montanis, qui dicitur Laurbano, non peche nullo pesante, quoniam bona intentione monstrant mihi loca de suis venatis, e faciunt Sarracenis bona acolhenza, et numquam inveni falsum neque malum animum in illis qui morant ibi; et totas suas hereditates pos-*

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sideant cum pace et bona quiete, sine rixa, et sine vexatione neque forcia de Mauris; et veniant et vadant ad Colimbriam cum libertate, per diem et per noctem, quando melius velint aut nolint, emant et vendant sine pecho, tali pacto quod non vadant foras de nostras terras sine nostro aprazmo, et bene vele, et quia sic volumus, et ut omnes sciant, facio cartam salvo conducto, et do Christianis, ut habeant illam pro suo juzgo, et mostrent cum Mauri requisiverint ab illis. Et siquis de Sarracenis non sibi observarit nostrum juzgo, in quo fecerit damnum componat pro suo avere, vel pro sua vita, et sic juzgo de illo, sicut de Christiano, usque ad sanguinem et vitam. Fuit facta karta de juzgo, era de Christianis DCCLXXII. secundum vero annos Arabum CXXXXVII. Luna XIII dulhija. Alboacen Iben Mahamet Alhamar, Iben Tarif, rogatu Christianorom firmavi pro mor +, et dederunt pro robore duos equos optimos, et ego confirmavi totum. Brito, Mon. Lucit. 2. 7. 7.

This charter, like the funeral urn of Achilles, the tomb of Alexander, and the relicks of the Archangel Michael, is the more to be suspected because it would be of such exceeding value, if genuine. It may be doubted if a Moorish Governor at so early an age would give charters in Latin, whether at any age he would use the sign of the Cross for his mark, and whether the language with which the Latin is corrupted be not of a more modern complexion. But the exemption, if it be forged, could be of no use after Coimbra was recovered by the Christians; so that, even in that case, it is of very curious antiquity, and may truly state the laws to which the Christians were subject.

This is the deed of which Gibbon (*C.* 51. *Note* 187,) who had only seen its substance in Fleury, intimates a dark suspicion.

Caroña del cuerpo. P. 73.

(16.) I would not weaken the word by softening it. Our own language furnishes a curious instance of the same use of the word in the Will of Sir Lewis Clifford (the probate whereof bears date Dec. 5. 1404.) He had been a follower of Wickliffe, but had recanted; and as this is the only part of the Will in English, it has been conjectured that it was dictated by the Archbishop of Canterbury, by way of penance.

"The sevententhe day of September the yere of our lord Jesu Christ 1404. I Lowys Clyfforth, fals and traytor to my Lord God and to all the blessed company of hevene, and unworthi to be clepyd a Christen man, make and ordeine my testament and my last will in this manere. At the begynning I most unworthi and Goddis traytor, recommaunde my wrechid and synfule soule hooly to the grace and to the grete mercy of the blessed Trynytie, and my wrechid careyne to be beryed in the ferthest corner of the chirche-zerd, in which pariche my wrechid soule departeth fro my body. And I prey and

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charge my survivors and myne executors, as they wollen answere tofore God, and as all myne hoole trust in this matere is in hem, that on my stinking careyne be neyther leyd clothe of gold, ne of silke, but a blacke clothe, and a taper at myne hed, and another at my fete, ne stone ne other thing whereby eny man may witt where my stynkyng careyne liggeth. And to that chirche do myne executors all thingis, which owen duly in such caas to be don, without eny more cost, saaf to pore men." &c.

Nicolson and Burn's Hist. of Westmoreland. Vol. 1. 280.

Quhare is the meit and drink delicious,
With whilk we fed our cairful *carionis!*
Sir David Lyndsay.

In the translation of P. Richeome's *Pilgrim of Loretta*, by E. W. printed at Paris 1630, a similar word is employed, but not designedly, . . the translator living in a foreign country, and speaking a foreign language, had forgotten the nicer distinctions of his own. "Women and maides," he says, "shall also particularly examine themselves about the vanity of their apparell, their too much speaking, or speaking evill, of their too much care of their *corps*, of impatience, choler, covetise of the goods of this world, and of other vices more familiar to their sexe."

For Zaragoza he held to be within his conquest. P. 77.

(17.) The resolution with which the Spaniards set about recovering their country was truly heroic. Each of the Christian kingdoms had its allotted portion of Moorish territory to conquer, and this, though it was sometimes a state as extensive and powerful as itself, was called its conquest. Wars sometimes arose between them, if one King trespassed upon the conquest of another; . . for they regarded it as a manor, and the Moors as game. King Jayme of Aragon used the metaphor, when, having one day started a herd of them he clapped spurs to his horse, and cried out to his followers, . . After them! after them, brethren! . . these deer, who are to be the food and sustenance of our honors, must not be suffered to escape.

Miedes, L. 6. *C.* 5.

Alferez. P. 78.

(18.) The Master of the Horse, or of the Knights of the Emperor or King, is what they call in Romance the Alferez. He ought to carry the King's standard when he goes to battle, and he has power to judge knights in all cases of knighthood which arise among them, as if they should sell or pawn, or misuse their horses or arms. Also he hath power to settle all suits among them by reason of debts. Also he may restrain, or expel those who have deserved it, if they are

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disobedient in the ordinances and things which he commands them to do in matters of knighthood. And notwithstanding he may do all these things aforesaid, nevertheless he cannot adjudge any one to the pain of death, nor to loss of limb, for any thing that he may say or do. *Part* 4. *Tit.* 18. *Ley* 11.

Count Don Piñolo Ximenez, the Alferez of King Bermudo, is called *Christiferus* in old writings, which Yepes explains to be another term for standard-bearer, the banner having either a crucifix or a cross upon it. *Chr. Gen. de S. Benito, T.* 6. *ff.* 17.

The Cross which was the standard at the famous battle of the Navas de Tolosa, was made of iron, because at that time any thing like luxury had been just denounced by law. About half its staff was covered by a sort of shield, to protect the bearer, and from this an index-hand proceeded, which the Alferez might turn to that part of the field where succor was most needed: . . . at least this is supposed to have been its use. A print of this standard is given in the Notes to Mondejar's *Historia del Rey Don Alonso VIII. P.* 434.

By name Verna. P. 82.

(19.) Brito gives the name; . . where he found it does not appear. But as a name he gives it, though it may be suspected rather to mark the rank of the person.

He slew eleven of the thirteen. P. 92.

(20.) Berganza observes that one of the most authentic accounts of the Cid calls him the Campeador upon this occasion only . . . *indicio de que ganò este campo con ventajas a las demàs lides campales, y acaso el Rey Don Sancho, admirando del invicto brazo del Cid, le daria el nombre de Campeador.* If, he adds, any one shall think this exploit incredible, let him look at the answer which Moses gave to those who asked him, How should one chase a thousand, and two put ten thousand to flight?

The Conde Don Pedro relates a more probable achievement of the same kind. In a battle between the Kings of Castille and Navarre the former was taken, and delivered into the custody of four knights. Don Nuño or Manho Guterres de Castanheda came up, snatched a lance from one of them and killed him, gave another lance to the King, saying, Now Sir, they are three and we are two; the King then killed another, and they took the other two. Don Nuño was ever afterwards called He of the Four Hands, from this feat.

Nobiliario, P. 100.

And he released King Don Alfonso from prison. P. 93.

(21.) As the old Spanish historians had not quite miracles enough,

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Yepes has discovered one here which they had all overlooked, but which rests upon the authority of Hugo, the biographer of St. Hugo the Great, and of the Bibliotheca Cluniacensis. King Ferrando had been a great benefactor to the Monastery of Cluni, and in their gratitude the great Hugo and all his Monks prayed for Alfonso's deliverance. St. Peter, in consequence of these prayers, appeared to St. Hugo, telling him his desire should be accomplished, and also to King Sancho, threatening him grievously unless he released his brother and restored to him his kingdom. Sancho obeyed so far as to take him out of prison, . . and put him into a Monastery ; and the vengeance which fell upon him was his punishment for not fulfilling the whole of the Apostle's command.

Cor. Gen. de S. Benito. T. 6. *ff.* 288.

Alfonso acknowledged the benefit which he had received by suitable donations to the House of Cluni ; and the grateful brethren did him a second good turn, by delivering him from a worse place than prison. Yepes (*T.* 7. *ff.* 111.) relates the story after St. Pierre the Venerable.

St. Pierre the Venerable, in the course of one of his visitations, came to the Cluniac Monastery of St. Maria de Naxara, in which one Pedro Engelberto, formerly a powerful and wealthy inhabitant of the city of Estella in Navarre, had professed. This brother was famous for an extraordinary adventure which had befallen him, and which the Venerable heard from his own lips, and recorded as worthy of full belief. During the wars which took place after the death of our Alfonso, this Engelberto had been obliged to furnish a man to the King of Aragon's army. The man's name was Sancho : . . he served his time in Castille, returned to Estella, and died there. Four months after his death, as Engelberto was sitting at midnight by the fire, broad awake, he saw his man Sancho, and knew him distinctly by the fire light, . . he was naked, save that his loins were girt with a cloth for decency. Engelberto asked him who he was, and the ghost replied, Sancho. And what was he doing there ? I am going to Castille, and a great multitude with me, there to suffer the punishment of our sins in the very place where we committed them. But said Engelberto, If you are taking that road, why do you come here ? Sancho replied, That he and some others had robbed a church, and taken away even the ornaments of the Sacrament, for which they were sentenced to the cruellest pains of Purgatory ; and he was come to implore help. His mistress, the wife of Engelberto, owed him when he died, some little money, and he requested that it might be distributed in alms for the relief of his soul. By this time Engelberto began to recover courage, and thinking it an excellent opportunity to learn news from the other world, inquired for his acquaintance there, How was Pedro de Iaca, one of his townsmen ? He was in

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bliss, for he had been compassionate and pitiful towards the poor, especially during a year of famine, when he had given great alms. How was Vernerio, who died lately? Of him Sancho gave a deplorable account; . . he was damned because he had taken bribes, being a judge, and perverted the course of justice. Engelberto then thought of inquiring for King Don Alfonso, who had been dead not many years, . . but then another Ghost appeared, and interrupted him, saying, Do not ask this of him, for it is but a little while since he died, and he can tell you nothing about it; but I have been dead five years, and have talked with Ghosts who have been dead longer, so that I can tell you what you want to know. Engelberto was a little alarmed at this second voice, and at perceiving the other Ghost sitting in the moon light under the window, naked like Sancho, and girt with the same kind of wrapper round the loins; however he took heart and asked him who he was, . . He was one of the party who were bound for Castille. And do you know any thing of King Alfonso? Yes, replied the Ghost, I know where he was, but not where he is now, for at one time he was tormented with most grievous pains among the guilty; but after awhile the Monks of Cluni delivered him from that place, and I cannot tell what has been done with him. Having said this, both ghosts told him they must now join the army of Spirits, which was gone before. And Sancho again requested that the money due to him might be paid to the poor. Engelberto, after they had departed, awakened his wife, and asked her if she owed any thing to their man Sancho when he died, . . she answered, Yes, eight shillings, . . which was the sum the Ghost had specified. Accordingly this money was applied as he had desired, and other alms added to it, and spent in masses. And from this story St. Pierre the Venerable was fully persuaded that King Alfonso was in heaven.

The Monks of Cluni had reason to be grateful to this King. Ferrando had given them a thousand *meteales* yearly for their clothing, believing that he should in return be made a partaker of their spiritual treasure. Alfonso doubled this annuity, and made it perpetual, for the relief of his own soul, his father's and mother's, his brothers, children and wives, living and dead; and he declared that any of his successors who should either withhold or lessen this tribute should be thereby disinherited. *Sandoval, ff.* 85.

Toledo. P. 94.

(22.) Old Pere Tomich gives a very straight forward etymology of Toledo. Julius Cæsar, he says, built the city, *e trames hi dos cavallers, e el hu havia nom Tol, el altre Ledo. E aquesto la intitularan de lur nom. C.* 7. *ff.* 5.

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They found him by the side of the Douro. P. 111.

(23.) The people of Zamora have erected a cross upon the spot where Sancho was murdered. *Gil Gonzalez Davila, Hist. del Rey Don Henrique III.* Gil Gonzalez mentions this as an example to the Corregidor of Alcala de Henares, to erect one upon the place where Juan I. was accidentally killed, . . that all passers-by might be reminded to say a prayer for his soul.

There is a second siege of Zamora, which deserves to be remembered. Alonzo Lopez de Texeda defended it for the children of Pedro the Cruel, after that Prince had been betrayed by du Guesclin, and murdered. Henrique of Trastamara, then Henrique II. slew his three sons before the walls, thinking to make him surrender, and save their lives; but the true Spaniard held out inflexibly, till pestilence had utterly disabled his garrison, and then he escaped by night and effected his flight into Portugal, taking the keys of the city with him. The heroic fidelity displayed here, and at Carmona, in the cause of Pedro after his death, evinces that that Prince, furious as he was in his fits of anger, had qualities which made him faithfully and affectionately beloved, . . and the cruelties which Henrique perpetrated at both places incontestably prove that the successful brother was the more atrocious of the two.

This was not the only iniquity which Henrique committed at Zamora, . . *diose al Rey a pleytesia*, says the old Chronicler of Pero Nino, *e si el Rey ge la tovo, non es mio de escrebir.*

It has been affirmed by *el egregio Doctor Figuerola*, that St. Paul's Epistle to the Hebrews was addressed to the Jews of Zamora, who had requested him when he was in those parts, to give them an explanation of the new faith which he preached. Beuther observes that the egregious Doctor has too hastily believed the Jews, this Epistle having been manifestly written to the Jews of Jerusalem, . . but he adds, that the Zamoran Hebrews may perhaps have obtained a copy of it. *L.* 1. *C.* 24.

And he called for the candle. P. 112.

(24.) Few readers can require to be told that it is one of the ceremonies of the Catholic Church to put a lighted taper into the hand of a dying man. Among the Greeks it is lit upon the birth of a child, . . and if the child be a first-born, carefully laid aside for his death candle; it is then buried with him. *Pietro della Valle.*

And they summoned all the Bishops, &c. P. 113.

(25.) "All things, though they may have a good beginning, and a good middle, are not completely good unless they have a good end. And this is because the end is the accomplishment of all the past;

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and therefore the wise men said that all praise was to be sung at the end, for that thing is completely good which has well finished. Wherefore it behoves the people, as they are bound to honor the King in his life, so also to honor him at his death, for there all the honor which they can do him is accomplished. And in this they show greater loyalty than in doing it while he lived, because it is done at a time when they can no longer look to him for favor nor reward, neither in word nor in deed; nor on the other hand, for injunction or force. And moreover they manifest that they do not forget the goodness which there was in him, nor the benefits which they had received at his hands. And therefore as soon as they know his death the honorable men should repair to the place where his body lies, the prelates and other Ricos-Omes, and the Masters of the Orders, and the other good men of the Cities and great Towns in his dominions, to do him honor at his funeral. And they must not excuse themselves, but must come presently, at the latest within forty days, unless some of them should have any such impediment that they can in nowise come. These forty days the Antients appointed on account of the number four, because four times ten are forty. And they did this because of the four ages, and of the four seasons of the year, in which man passes his whole life, and does all things which he is bound to do as well for the sake of his soul as of his body. And they did this also because of four things which ought to be done for the honor of the deceased King now, rather than at any other time. The first to lament for him as their Lord, remembering that they take leave of him now, never to see him again in this world. The second to secure his place, taking immediately for King him who ought by right to inherit the kingdom, and who comes of his lineage. The third to aid him as vassals and friends and true men, to discharge his soul, giving alms and offering up prayers for him. Moreover aiding those to whose hands it has been entrusted to pay his debts and discharge his commands and redress wrongs, if any he shall have done. For even as they are bound to defend the body of the King while he is alive, from any hurt which might come from earthly enemies, and to protect him therefrom, so are they to protect his soul as much as they can from the infernals, with the arms of alms and prayers, by which he may gain the love of God and the honor of Paradise. The fourth to take counsel with the new King, and quiet the kingdom, that no alterations or disturbance may happen because of his death. And therefore this term was appointed, that they who could not come immediately might have thus much time allowed them, and assemble to do these things as we have said. And in this manner the People ought to honor their King after he is departed. And they who knowingly do otherwise commit manifest treason, so that the new King ought to have no mercy upon them, but take from them all which they held of him, and cast them out of the land for ever. And not

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only ought they to honor the body of the deceased King, but also the place or town wherein it lies; so that whosoever violates it, unless it be in case of justice, ought to be punished according to the offence." *Part.* 2. *T.* 13. *L.* 19.

And a draught either of wine or water, as he chose. P. 116.

(26.) One of the scriptural commentators oddly explains these verses. "And Ishbibenob, which was of the sons of the giant, the weight of whose spear weighed three hundred shekels of brass in weight, he being girded with a new sword, thought to have slain David. But Abishai the son of Zeruiah succored him, and smote the Philistine and slew him." 2 *Sam.* xxi. 16. 17. The commentator (Matthew Henry, I believe,) supposes that Abishai *gave him a cordial*, and that then David slew the giant.

And the horse in his agony ran out of the lists. P. 121.

(27.) Amadis (*Book* 1. *C.* 43), in his combat with Abiseos, when his horse ran away with him, "seeing that he had no remedy, and that he should be carried out of the lists, struck the beast between the ears with his sword, and split his head."

And they received him for their Lord and King. P. 125.

(28.) The deceased King being interred, the honorable men must go to the new King to acknowledge the honor of Lordship in him in two manners; the one by word and the other by deed. By word, acknowledging that they hold him to be their Lord, and confessing that they are his vassals, and promising that they will obey him, and be loyal and true to him in all things, and will increase his honor and profit, and ward off evil and harm from him, as far as they can. By deed, in kissing his foot and his hand in acknowledgment of Lordship, and doing other humbleness according to the custom of the land, and surrendering to him their offices, and the lands which are called honors, and all other things which they held of the deceased King, such as cellars and wine vaults, and flocks and other things, and rents, of what kind soever they may be. And they who do not do this commit manifest treason; wherefore, being honorable men, they ought to lose the offices and honors which they hold, and to be cast out of the kingdom. And if they have received any thing therefrom, they ought then to restore it two-fold. And if they are men of lower rank, they ought to die for this, and to restore to the King two-fold of all that they have gained by him; but if they cannot be found, they shall lose all that they have: but after this they ought not to be put to death, since all that they had has been taken from them as a punishment. *Part* 2. *T.* 13. *L.* 20.

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The oath of expurgation. P. 125.

(29.) It has been said that the oath was made upon one of the bolts of the great door. That the vulgar had some form of this kind appears certain, because the bolt was taken away and destroyed by the Bishop Ampudia, at the beginning of the 16th century.

Esp. Sagr. T. 27. 668.

One of the ballads mentions this bolt, and amplifies the oath with curious absurdity.

Las juras eran tan fuertes
que a todos ponen espanto; . .
sobre un cerrojo de hierro,
y una ballesta de palo.
Villanos te maten Alfonso,
villanos que non fidalgos;
de las Asturias de Oviedo,
que non sean Castellanos;
Matente con aguijadas,
no con lanzas, ni con dardos;
con cuchillos cachicuernos,
no con puñales dorados;
Abarcas traygan calzadas
que non zapatos de lazo;
capas traygan aguaderas,
non de contray, ni frisado;
Con camisones de estopa,
non de olanda, ni labrados;
vayan cavalgando en burras
non en mulas, ni en cavallos;
Frenos traygan de cordel
non de cueros fogueados;
matente por las aradas,
non por villas, ni poblados;
Y saquente el corazon
por el siniestro costado,
si non dixeres verdad
de lo que te es preguntado,

Escobar Rom 37.

Doubtful cases used in France to be decided in this manner, by oath, at the sepulchres of St. Denys, St. Medouard, St. Carilfe, and St. Antonine, or Antolin. This latter saint was accustomed to punish perjurers by the disease called corruptly from him, St. Anthony's Fire.

Yepes. Chr. Gen. de S. Benito. ff. 34.

The life of this St. Antolin is one of those for which there does not seem to be the slightest foundation of truth. It is palpably fiction from beginning to end. A certain Emperor Pepin figures in the story. The Saint is laid in a dungeon, and left there to be famished; . . an Angel brings him food. He is put into a furnace of melted lead; . . it is changed into water, with which he baptizes the spectators. They tie a mill-stone round his neck, and throw him into the Garonne: . . he floats down the stream upon this singular life-boat, and christens the people, who swim off to him in shoals at the sight of the miracle. No difficulty however occurs in cutting his head off; . . but this is only done to give occasion to a whole host of still more wonderful wonders.

This seems to be the Saint whose church in London was formerly called Tantlins.

P. 134. § XIX.

(30.) Here the Poem commences. Sanchez judged from the ap-

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pearance of the manuscript, that something more than three hundred lines were lost.

They had a crow on their right hand. P. 134.

(31.) Many heathen superstitions, and this in particular, seem to have remained longer in Spain than in any other part of the world. S. Domingo de Silos preaches against augury —

Nin catassen agueros, ca de Dios es vedado.
Gonz. de Berceo. S. Dom. 465.

When King Jamye El Conquistador was one day hawking at herons near Burriana, a flight rose before him, and going off in their triangular array, Jamye was struck by the regularity of their line, and thought it worthy a soldier's admiration. As he came up to them the cackling they made was excessive, greater than ever he or any of his attendants had heard before; . . and the King, who listened to it more attentively than any one else, persuaded himself that the herons were telling him it better behoved a good Captain to be breaking the ranks of his enemies in their own country, than disturbing their flight. Upon which he immediately made ready to go on with his conquests against the Moors. *Miedes. L.* 9. *C.* 20.

Jamye was a believer in augury. When he was leaving his army before Entesa to Don Guillen Dentensa's charge, it was told him by those who were about to strike his tent, that a swallow had built upon the point of it, (*en lo alto, que dizen la escudilla, o arandela*) and hatched her young there, he immediately gave orders that the tent should not be moved, nor the nest disturbed; for this bird, said he, is the announcer of victory, and as she hath trusted in our shadow and protection, by it shall she be protected till her young are fledged and take flight. *L.* 10. *C.* 12.

Doña Orraca Ferrandez, a noble lady, left by will in 1335, among other things to her niece Senhorinha, *huuns Pentées Láares, e quatro libras pera adjuda do sua casamento. Doc. de Tarouca.* Mention is made of *Pentes Laáres* elsewhere about the same time. Fr. Joaquim de Santa Rosa asks what ornament, movable, or piece this can be? "Are they," he says, "combs (*pentes*) of great value worn as ornaments in the head? Are they *pendants* for the ears? In an edict of Charles V. of France, 1367, it is said, *Item; quod non audeant portare mochas, vel manicas pentes, latiores trium digitorum.* Ap. Dufresne. V. Pentes. And *Lar* we know was the name of a King. Id. V. Lar. But this is only a light conjecture.

Elucidario Portuguez.

Pentes Laares is probably a barbarous compound of the two words Penates and Lares. If it be remembered how many Roman superstitions were still in full use, it will not appear improbable that some

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family idols were preserved as amulets; . . or perhaps the corrupted Pagan names applied to some of those objects of Catholic idolatry which have supplied their place.

It was perhaps believed that the young Cavallero would insist upon taking precedence. N. 2. P. 136.

(32.) One of the oddest passages I have ever met with is the description of a quarrel upon this subject between Esau and Jacob, before they were born. It occurs in a serious poem, and one which is not without some passages of great beauty.

Deja, pendant neuf mois, la fiere Antipathie
D'ou naissent la Discorde et la Haine en partie,
Qui fait la Repugnance, engendre le Dedain ;
Qui ne peut rien souffrir, qui se fasche soudain,
Qui formant une horreur pour les plus belles choses
Deffend á quelques uns l'aspect mesme des roses,
Qui trouve tout mauvais, et dont l'œil dépité
De ses propres Parens fuit la societé ;
Deja, dis-je, ce Monstre enorme et redoubtable,
A soy-mesme en tous lieux souvent insuportable,
Par le vouloir du Ciel, que l'homme, sans pecher
Ne peut approfondir, ne sçauroit eplucher,
Avoit de Rebecca, qui s'en plaignoit sans cesse,
Durant neuf mois entiers tourmenté la grossesse,
Fait tresaillir les flancs, et de ses bras mutins
Poussé les grandas Jumeaux aux troubles intestins ;
Quand apres maint effort, et mainte ardente lutte,
Esau par hazard, ou plutot par sa chutte,
Vint le premier au jour, non pas comme vainqueur,
Mais comme un qui fuyoit, qui despourveu de cœur,
Laissoit la palme a l'autre, au saint Champ des entrailles,
Ou pour regner tout seul il donna cent battailles.
Aussy l'heureux Jacob, qui l'avoit abattú,
Sembloit dire en naissant, " tourne, teste, ou vas-tu ! "
Et tenant la talon de la plante germaine
Lors quil vint a parestre en la carriere humaine,
Exprimoit aux regards ce propos obstiné,
La gloire m'appartient, c'est moy qui suis l'Aisné.
Moyse Sauvé, du Sieur de Saint Amant.

St. Pedro de Cardeña. P. 139.

(33.) The Abbot Velorado has given the traditional history of the foundation of this Monastery, at the end of the Chronicle of the Cid. According to this account, the Infante Theodorico, son to the Great Theoderick, and of his Queen Doña Sancha, one day when he was weary with the chase, stopt beside a fountain which is near the site of the Monastery, and drank there and fell asleep. An angel appeared to him and told him to prepare for death, for it was the will of God to summon him, . . upon which he awoke with the pains of death

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upon him, . . called for a Priest, confessed himself, and died. His mother, upon this, founded a Monastery there, and because when she saw the fountain she exclaimed, Caradina, which is explained to mean a dear draught, and a dear slumber, the place was called Cardeña.

Some weighty objections have been raised against this story, and such as no charters nor epitaphs can remove. The titles of Infante and Doña and Catholica, which are shown on the tombs of Theodorico and his mother, were not invented till long after the age in which they are supposed to have lived. No other mention is to be found of a son of Theodorick; and as that King and his family were Arians, it is not very likely that they would build Convents for the Athanasians, and colonize them with Benedictines. The story therefore is given up as fictitious by Sandoval, Yepes, and Florez, . . who suppose that a mother and son of that name are buried in the church, and that this mother was founder thereof, . . but that who she was is altogether unknown.

In the year 872 the Monastery was burnt by the Moors, and two hundred monks put to the sword. A very remarkable miracle was for many years enacted on the anniversary of their martyrdom, Aug. 6. The whole pavement of the Cloister where they had been slain, and where they were buried, was on that day covered with blood, which diffused a sweet odor, . . but of which no trace was to be seen the next morning. It has not been ascertained when this miracle ceased. By a privilege granted to the House by Henrique IV. 1473, it is certain that it continued then, . . but when inquiry was made concerning it in 1588, Fr. Antonio Hurtado could only depose that he had known some Monks who remembered brethren who had seen it, . . and he specified one who died in an advanced age in 1548. This has furnished Berganza with a good reason for the cessation of the miracle. The blood of the Martyrs, he says, cried out to heaven against the Moors, and when Granada was taken their prayers were accomplished, and there was no farther occasion for it.

In 1674 a part of the New Cloister, which is contiguous to that wherein the Martrys are buried, appeared for many days covered with what was supposed to be blood. As it was neither in the right place, nor on the right day, this was something more extraordinary than the correct miracle itself would have been. The Archbishop of Burgos came to see it, and having declared that he was greatly affected at the sight, sent a deputation of Divines and Physicians to investigate the matter on the spot. They agreed, with only two dissentient voices, who were of the Clergy, that the appearance was preternatural, and that the liquor had the accidents of blood. The Physicians, after premising that miraculous blood was not necessarily subject to miraculous processes, proposed to try some of it in boiling water: it coagulated therein, and then the two sceptics were convinced that it

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was blood, and exclaimed, *Mirabilis Deus in Sanctis suis.* Part of this blood was sent to the Archbishop, . . the devout dipt cloths in it, and the Cloister was boarded up so that the crowds who flocked there might behold it without entering; and thus it continued till it dried away, . . for it did not disappear, as in former times, . . the secret of the miracle was lost. *Berganza. L.* 2. *C.* 9.

Two hundred Martyrs in one grave were a Potosi of relicks, and the Monks of Cardeña have not been niggardly of their stores. Skulls and shin bones were given away so liberally about the beginning of the seventeenth century, and so many applications made for them, that the brethren found in necessary to obtain a Brief from the Pope, which made his express permission necessary for such a gift, . . except it were to a Cathedral or Collegiate church. *L.* 2. *C.* 15.

Berganza however was not contented with this inexhaustible mine. The history of the martyrdom is recorded by different writers, with such irreconcilable difference of date and circumstance, that he is persuaded a second troop of two hundred were in like manner put to the sword, some years after the first! *L.* 3. *C.* 11. And yet this author, when he was not blinded by the abominable superstitions of his church, was an acute and accurate antiquary.

Xativa. P. 172.

(34.) Among the glories of this town of Xativa, Miedes reckons that of its having been the birth-place of Alexander VI. who by the grace of God became Pope! *guiado por la mano de Dios! L.* 14. *C.* 15.

Almogavares. P. 174.

(35.) If Miedes and Bluteau be right in the etymology which they assign to this word, it may perhaps mean Men of the Earth, . . i. e. who lay upon the bare earth. Moncada however, in his *Expedicion de los Catalanes y Aragoneses. f.* 19, thinks the name refers rather to their origin than their customs, and that they were descended from the Avars, as is affirmed by the Byzantine historian George Pachymer.

In the Sicilian wars between Pedro the Third of Aragon, and the French, a party of the Almogavares fell in with a large body of the enemy, and fled. One of them was taken, and the French thought him such a monster, that instead of killing him they took him to the Prince of the Morea, their commander, as a curiosity. His dress was a short frock, girt round him with a rope; a bonnet of undressed leather, with buskins and shoes of the same, . . and this was all: he was lean and sun burnt, his beard long, and his hair black and bushy. He was asked who he was, and he answered, An Almogavar of the King of Aragon's army. The Prince, thinking little of him because of his wretched appearance, observed that it was not possible there

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could be any worth or courage in such a miserable, poor, half-savage race, if they were all such as this. The Almogavar was offended at this, and said, In truth he thought himself one of the meanest of his fellows; yet such as he was, if they would restore him his weapons, and any knight was there who would venture to fight him, armed at all points and on horseback, he would undertake the combat, on condition that he should be set at liberty if he were conqueror, or otherwise put to death. The Prince expressed so great a wish to see this challenge accepted that a young French knight presented himself; and they went out to the field. The knight couched his spear and ran at him, . . he leapt aside from the encounter, and at the same time threw his dart with a sure aim, and drove it half way to the hilt in the horse's breast: the horse fell, and in an instant the Almogavar was upon his enemy, knife in hand, had cut the lace of his helmet, and in another instant would have had his head off, had not the Prince interfered. The Prince then ordered him to be clothed, and sent to Messina. When the King of Aragon heard this, he ordered ten Frenchmen to be clothed, and sent them to the Prince, saying, That for every one of his people whom he would set at liberty, he would give ten Frenchmen in exchange. *Desclot. ff.* 125, *of Cervera's Translation.*

These men were mostly mountaineers of Aragon and Catalonia. They would sometimes pass two days without food, and if nothing else was to be had, fed upon the herbs of the field: each man carried a wallet with provisions, and flint and steel. *Do. ff.* 95.

Adalides. P. 197.

(36.) The *Adalides* were people of great importance in an army. They were the guides; they were to say what quantity of provision was to be taken, . . to show where wood, oats, and herbage were to be found, . . where scouts were to be placed, . . almost they were to direct every inroad. The word is interpreted in the *Partidas* to mean Guides. No man could become an Adalid, unless he were appointed to the office; and when a King or other Lord was about to appoint one, twelve of the best Adalides were to be convened, or if so many could not be found, the number was made up by the best informed men at hand, and they were sworn to say whether they thought the person proposed possessed sufficient, 1. knowledge of the country; 2. courage; 3. good natural sense; and 4. honesty, to qualify him for the office. Any person who undertook it without this authority incurred the penalty of death. When this jury had pronounced that he was qualified, the Lord who was to appoint him should then give him raiment, a sword, a horse, and armor both of iron and of *fuste*[1] according to the custom of the country. A Rico

[1] In Note 1. p. 255, I have conjectured *armas de fuste* to mean *mock-armor*, . .

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One who has knights under him, was then to gird on his sword, but the blow on the neck was not to be given. Then a shield was to be laid upon the ground, on which he was to stand, . . and the King or Lord who appointed him drew the sword and delivered it into his hands; his twelve vouchers lifted him on the shield, with his face to the East, and he made two strokes with the sword, one upward, the other athwart, so as to describe a cross, exclaiming, I, such-a-one, defy all the enemies of the faith, in the name of God and of my Lord the King, and of my country: and this he repeated towards the other three quarters. He then sheathed the sword, and the King gave him his badge of office, saying, I permit thee to be an Adalid from this time forward. He was then allowed to bear arms and banner, and to eat at board with knights, and he might exercise authority by words over honorable men and knights, and over foot soldiers and the Almogavar-horse, by deeds, striking them if they did amiss, not however so as to injure them. *Partida*, 2. *T.* 22. *L.* 1. 2. 3. 4.

One of the reasons assigned for these honorable ceremonies at the creation of an Adalid was the danger to which he was exposed. For if he, or any of his sons, were taken, there was no mercy shown him: the state purchased him of the captors, and he was delivered up to the people to be cruelly put to death.

Milagros de N. Senora de Montserrat. Barcelona 1574. *Mil.* 23.

In Barbary every man of the district gave a *dobra* to the captor, of such importance was it thought to destroy them. The Alcayde of Alcacer saved one for the sake of Don Pedro de Menezes, though he was often called upon to give him up. He represented to the people that the Adalid was not to blame in performing his office, and bade them remember how many lives their vengeance would cost: this latter argument prevailed.

Gomes Eannes. Chr. de Don Pedro de Menezes. C. 44.

Almocadenes. P. 197.

(37.) These men were to the foot-soldiers what the Adalides were to the horse, and were appointed by the Adalides. Twelve Almo-

not then recollecting this passage; which evidently shows that it was intended for service. Perhaps it was made of reeds, or very small twigs. The shepherds in the North of Portugal wear at this day great coats and hoods of straw, . . a complete covering of thatch. Something of this kind may have been used, which would deaden the blow of a sword. When Artasirus had undertaken to stab the usurper Gontharis at Carthage, he cut some arrow-shafts in pieces, and fastened the pieces round his left arm, from the wrist to the elbow, over the shirt. On this arm he received the blows which were made at him, by the adherents of Gontharis, and the arrows saved him. *Procopius.*

A friend upon casting his eye over this sheet, observes to me that *fustian* has a tempting similarity of sound to *fuste*, and that the linen corselets of the Saracens and the cotton ones which the Spaniards borrow from the Mexicans, favor such an interpretation.

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cadenes vouched for his qualifications, one of which was to be swift of foot; raiment was given him and a lance, with a pennon of triangular shape; he was elevated upon the hafts of two spears, which were held short lest they should break, and then performed the same ceremony with his lance towards the four points of Heaven, as the Adalid did with the sword. These men could not rise to be Adalides, till they had first served among the Almogavar-horse.

Part. 2. *Tit.* 22. *L.* 5. 6.

And merchants came there from all parts to buy and to sell. P. 210.

(38.) Good part of the spoil at this time lay in rich merchandize. In the wars of King Jayme El Conquistador against the Moors, merchants always followed the camp to buy the plunder and advance money to the King. When he was besieging Murcia, the soldiers used to say they should soon measure the velvets there, not by the yard but by the spear. *Miedes. L.* 17. *C.* 6.

Valencia. P. 211.

(39.) Miedes. (*L.* 12. *C.* 16.) says that there are above thirty thousand wells in Valencia and its suburbs, and that they contribute greatly to preserve the city from earthquakes and pestilent vapors, by letting the mischievous matter escape little by little, and tempering it as it passes. *Los quales ayudan mucho a la firmeza y sanidad de la tierra, defendiendola assi de terremotos y otras aberturas, como de pestilentes vapores, para que salgan no con impetu debaxo de la tierra, sino poco a poco, y como rosciados y templados por los mesmos pozos.*

Some, says Beuther, have called this city Epedrapolis, . . the city founded upon waters, because it hath within it more than ten thousand wells; and because they are of spring water, they rightly call them fountains. *L.* 1. *C.* 9.

According to fabulous history Valencia was founded by Rome, the 20th King from Tubal, and called after his name, Rome, in the days when Deborah and Barak were Judges of Israel. *Beuther. L.* 1. *C.* 11.

Mithridate, that great mother of medicines, says Beuther, which was invented by the King of Pontus whose name it bears, was not formerly made in Spain, because the numerous herbs used in its composition were not found there: and therefore it was brought from Venice. But for some years past it has been compounded with great solemnity in our city of Valencia by the college of Doctors in Medicine, and by the Spicers. And it is made here in greater perfection than in other parts of the world, and exported from hence to many provinces. For in the territory of this city all the herbs used in it are found, except those which grow only in India, those having now been found, which till now had not been discovered here.

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P. 218. N. 1.

(40.) The sewers at Valencia were the work of Cn. Scipio, . . the six main branches are of such depth, that a man on horseback might ride through them. They have long been neglected, which Beuther imputes to the Moors: but when at any time, either from chance, or design, they have been opened, it has been with great difficulty that the workmen could break through the arch, . . so excellently durable were the public works of the Romans.

Martin Pelaez. P. 230.

(41.) In a privilege of Henrique IV. which is given by Berganza, (*L.* 7. *C.* 13,) the courage of Martin Pelaez is accounted for in a different manner. One day when the Moors and Christians were fighting, and he as usual was in the rear, he saw an arrow strike a snake in its hole and kill it, upon which he began to meditate upon the inevitableness of destiny, . . put spurs to his horse, and galloped into the midst of the battle.

Adelantado. P. 231.

(42.) This, which is not a Moorish title, originally meant Leader: . . the Provincial Governors are now thus called. In Castille, Andalusia, and Murcia, the office is hereditary.

An Adelantado was not allowed to marry any woman of the province over which he presided, during his office. This law was enacted because the power which he possessed would have enabled him to marry any woman, against the will of her friends, they not daring to refuse him. He therefore might have a *barragana*, a concubine, as if this was not giving him greater power of mischief! but it did not affect the great families, and they were the only persons who were regarded. *Part* 4. *Tit.* 14. *Ley.* 2.

Juan de Mena, when celebrating the Adelantado Diego de Ribera, puns upon the word.

Tu adelantaste virtud con estado,
Tomando la muerte por la sancta ley,
Tu adelantaste los reynos al rey
Seyendo le siervo leal y criado,
Tu adelantaste tu fama finado
En justa batalla muriendo como hombre;
Pues quien de tal guisa adelanta su nombre
Ved si merece ser Adelantado.

Copla. 192.

They come to bring you a present. P. 257.

(43.) *Mientras mas Moros, mas ganancia,* The more Moors the more plunder! said the Cid upon this occasion, and the words be-

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came a proverb. They were repeated by that wretch Gonzalo Pizarro, when he marched against the Viceroy Blasco Nuñez Vela.
Herrera 7. 8. 10.

P. 268. N. 2.

(44.) Loyalty to a superior is carried to a more atrocious length by the Spanish laws than I have seen it elsewhere. A father holding a Castle for his Lord, and being besieged in it, and his provisions gone, was authorized to kill and eat his own son!! *Part.* 4. *Tit.* 17. *Ley.* 8.

The *Partidas* (*P.* 2. *T.* 13. *L.* 1.) speak of an old law whereby any man who openly wished to see the King dead, was condemned to death, and the loss of all that he had. The utmost mercy to be shown him was to spare his life and pluck out his eyes, that he might never see with them what he had desired. To defame the King is declared as great a crime as to kill him, and in like manner to be punished. The utmost mercy that could be allowed was to cut out the offender's tongue. *P.* 2. *T.* 13. *L.* 4.

They changed swords before the King. P. 271.

(45.) Berganza quotes Cassiodorus to show that one form of adoption was by giving arms to the person adopted. *Per arma fieri posse filium, grande inter gentes constat esse præconium. Lib.* 4. *Epist.* 2.

Throwing canes. P. 274.

(46.) The *juego de cañas* is an Eastern sport.

In the Atmidan (the old Hippodrome) at Constantinople, the Spachies of the court play every Friday at *Giocho di Canni;* which is no other than Prison-base upon horseback, hitting one another with darts, as the other do with their hands, which they never throw counter, but at the back of the flyer. Nor is it the least contentment to the Christian to behold the terrible falls that they often get (not rarely costing them their lives) whilst by the wreathing of their bodies, or a too hasty turn, they seek to avoid the pursuer: and sometimes the darts not lighting in jest on their naked necks and reversed faces.
Sandy's Travels. 34.

The military men in Persia are constantly playing at *jureed-bazee*, which is throwing a dart three cubits long at a horseman, when they are at full gallop. The person at whom it is thrown either catches it in his hand, or throwing himself under the horse's belly allows it to fly over him. This they perform very expertly; which is by no means easy when we recollect that the horse is going nearly at his speed. The *jureed* comes with sufficient force to break an arm.
Waring 56.

Bertrandon La Brocquiere saw another kind of the *juego de cañas* at Constantinople, which he seems to have regarded with great contempt.

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They carried us, he says, (*P.* 232,) to see a feast given on account of the marriage of one of the Emperor's relations. There was a tournament after the manner of the country, but which appeared very strange to me: I will describe it. In the middle of a square they had planted, like to a quintany, a large pole, to which was fastened a plank three feet wide, and five feet long. Forty cavaliers advanced to this spot, without any arms or armor whatever but a short stick. They at first amused themselves by running after each other, which lasted for about half an hour; then from sixty to fourscore rods of alder were brought, of the thickness and length of those we use for thatching. The bridegroom first took one, and set off full gallop toward the plank, to break it: as it shook in his hand he broke it with ease, when shouts of joy resounded, and the instruments of music, namely nacaires, like those of the Turks, began to play. Each of the other cavaliers broke his wand in the same manner. Then the bridegroom tied two of them together, which in truth were not too strong, and broke them without being wounded. Thus ended the feast, and every one returned to his home safe and sound.

Turkish exercises were at this time (1433) the fashion in Constantinople. I saw, says La Brocquiere, the brother of the Emperor, the Despot of the Morea, exercising himself in the Hippodrome with a score of other horsemen. Each had a bow, and they galloped along the inclosure, throwing their hats before them, which when they had passed they shot at; and he who with his arrow pierced his hat, or was nearest to it, was esteemed the most expert. This exercise they had adopted from the Turks, and was one of which they were endeavoring to make themselves masters. *P.* 225.

A court yard where there was a wine-press. P. 277.

(47.) It is only in the Poem that the place into which Diego leapt is described as containing a wine press: the Chronicles speak vaguely, . . and the Ballad-writer had evidently very different filth in his view.

Pregunto por sus dos yernos, . .
Bermudo le respondio,
del uno os dare recaudo
que aqui se agachò, por ver
si el leon es fembra o macho.
Alli entro Martin Pelaez
aquel temido Asturiano,
diziendo a vozes, Señor
albricias, ya lo han sacado.
El Cid le replico, a quien?
el respondio, al otro hermano,
que se sumio de pavor
do no se sumiera el diablo.
Miralde señor do viene, . .
empero fazeys a un lado,
que aveys para estar par del
menester un encensario.
Escobar. Rom. 62.

This writer was ignorant of the vaults of Valencia. They were Roman works, and the Spaniards have not yet learnt to imitate them. Madrid is less offensive than Edinburgh formerly was, but liable to the same reproach.

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And he lifted up his voice. P. 277.

(48.) Aqui dio una voz el Cid,
a quien como por milagro
se humillo la bestia fiera,
humildosa y coleando.
Agradecioselo el Cid
y al cuello le echo los brazos,
y llevolo a la leonera,
faziendole mil halagos.
Aturdido esta el gentio
viendo lo tal, no contando
que ambos eran Leones
mas el Cid era mas bravo.
Escobar. Rom. 62.

Danger knows full well
That Cæsar is more dangerous than he.
We are two lions, littered in one day,
And I the elder and more terrible.

Flecknoe has two lines which bear some resemblance to the Ballad; they are addressed to Prince Rupert, on his naval victory over the Dutch, in 1665.

The Belgick Lyon stands amazed to see
A greater Lyon than itself in thee.

The Lion. P. 277.

(49.) Juan II. *as they say*, says the Comendador Fernan Nuñez, had a tame Lion, on which he placed his feet when he was seated on the throne. As this Lion was fed from the King's own table he grew so fat, that going one day in a cart from Madrid to Alcala de Henares, he died on the way with heat. *Glosa sobre Las Trezientas.*

If there be any truth in the first part of this tradition, we may be sure the Lion had had both his teeth and his claws under the hands of the Barber, to qualify him for the place of Pedifer. But I suspect the story has no other foundation than the allegorical representation of this King in the Trezientas.

Al nuestro Rey magno y bienaventurado
Vi sobre todos en muy firme silla,
Digno de reyno mayor que Castilla,
Velloso leon a sus pies por estrado.
Copla 221.

The ivory seat. P. 307.

(50.) Henrique III. one day saw his brother sitting, in sport, in the chair of audience; . . Fernando immediately rose when he perceived him. The King ordered the chair to be thrown out of the window, and said to the Infante, Thank me, Sir, that I have not had you thrown with it! From that time the seat of the chair of audience was always turned towards the wall, and this law of the palace became the fashion of the nobles.

Gil Gonzalez Davila, Hist. del Rey Don Henrique. III. P. 10.

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In *Palmerin de Oliva*, (*C.* 44.) the King of Hungary conceives a mortal hatred against his brother, because he saw him one day sitting in the royal seat.

"Then the sage Urganda ordered royal seats to be brought, such as in those days Emperors and Kings were wont to take about with them, which were all covered with gold right cunningly wrought, and set with many stones and pearls of great price. And this was done that great personages, though they might peradventure equal them in their garments might not in their seats, which gave them great authority; and thereby they were known by strangers who entered their royal palaces, even though no advisement were given."

Esplandian, *C.* 183.

Sir John Finett, Master of the Ceremonies to James and Charles I. left behind him, "some Choice Observations touching the Reception and Precedence, the Treatment and Audience, the Puntillios and Contests of Forren Ambassadors in England," which Howell published under the title of *Finetti Philoxenis*. That any man should have lived about such a court in such times, and have left such memoirs of it, is truly surprizing. A passage which shows that chairs and stools were as great objects of discussion in those days as they were in the reign of King Don Alfonso, is a good specimen of the book... Sir John, who had a true genius for the worthy office which he held, had been sent in the King's name to invite the French Ambassador to the marriage of the Lady Jane Dromond, which was to be solemnized the next day, at Somerset House; and after many diplomatic difficulties the point seemed to be settled that "the Ambassador would (postponing all other considerations) be there both dinner and supper. With this signification I returned to the Lord Lysle, (Lord Chamberlaine to the Queene) who communicated it to the Earl of Worcester, Master of her Majesty's Horse, that he might convey it to her Majesty, as he should go with her in a coach from Whitehall to Somerset House. It hung yet in intention when the Ambassador's Secretary came to me from his Lord, with a further exception, that, howsoever the Queen were pleased that he should be present both dinner and supper, he would be bold to prefer this condition to her allowance, that he might not sit upon a stool, but in a chair, in the same manner as the Bride should be seated. I answered, I thought that would be a matter of no great difficulty. But how, (quoth I) if the Prince be there, and have but a stool to sit on? If my Lord Ambassador were sure of that, replied the Secretary, I presume he would make no further question, but in all bear his Highness company. To be resolved of this, I went at his request to my Lord Lysle, my Lord Worcester, and my Lord Carew Vice Chamberlain, whom I found altogether; and having assurance from them of the Prince his presence with the Bride at dinner, and requesting their Lordships, (as the Secretary desired me) that they would not trouble

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the Queen any further concerning the Ambassador till the Secretary had been with him, and returned with his final satisfaction, he repaired that evening to my Lord Lysle, and propounding the same demand of a chair, as he had done to me in the afternoon, it was resolved he should have one with the Prince; and so ended that difference. The next day he came, and the Bride (seated at the table's end, which was placed cross at the upper end of the hall) had the Prince at her left hand, as the better place nearest the wall, (his Highness sitting with his right hand uppermost) on her right the Ambassador, both in chairs, and opposite to him, beneath the Prince in a little distance, sate on a stool a Duke of Saxony, here at that time to visit his Majesty." P. 17.

For the *Puntillios* of an Ambassador Sir John had all imaginable respect. But when one of the King's Gentlemen Ushers objected to a guest's sitting on a stool at the end of the table in the Council Chamber, "as being, he said, irregular and unusual, that place being ever wont to be reserved empty for state;" . . This, says Sir John, *as a superstition of a Gentleman Usher's*, was neglected. *P.* 35.

They must needs make restitution. P. 315.

(51.) *Sponsalitia largitas* is as much as to to say in the romance tongue, The gift which the man giveth to his espoused, or she to him, freely without condition, before the marriage. And notwithstanding such a gift as this is given without condition, it must alway be understood, that he who receives it ought to return it, if by his fault the marriage is not completed. But if peradventure it should not be completed by reason of the death of one of the parties, in that case there shall be this difference. If the spouse who made the gift shall have died before he kissed his espoused, then all that which he gave ought to be returned to his heirs. But if he had kissed her, the half only is to be returned, and the other half remains to her. And if it should happen that the espoused hath given a gift to her spouse (a thing which seldom happeneth, because women are naturally covetous and avaricious) and she die before the marriage, then in such case whether they have kissed or not, the thing given ought to be returned to her heirs. And the reason by which the wise ancients were moved to give this different judgment respecting these gifts is this: . . because the espoused gives the kiss to her spouse, and it is not understood that she receives it from him. Moreover when the spouse receives the kiss, he hath pleasure therein and is glad, and the espoused remaineth abashed. *Part.* 4. *Tit.* 11. *Ley* 3.

By old custom, a hidalgo might give his wife at the time of marriage, and before the vow, a marriage-gift; which was to be *una piel*

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de[1] *abortones*, made very full, and with three trimmings of gold : this dress was to be so large that a knight in armor might go in at one sleeve and out at another, . . a fashion which refers to the ceremony of adoption. A mule with its caparisons, a silver cup, and a female Moor, were also to be given. In later times all this was commuted for one thousand maravedis.

Doña Elvira, niece to the Arcidiano Don Matheo de Burgos, and daughter of Ferran Rodriguez de Villarmentero, had been espoused to a knight, and received from him garments and girdles and a mule, as the marriage gift. The marriage was broken off, and he reclaimed them. This discourteous demand came before Don Diego Lope de Faro, then Adelantado of Castille, and the knight and the lady's uncle pleaded in person. The Adelantado pronounced that if the Lady would affirm that after the espousals she had kissed and embraced the knight, the gift should be adjudged to her, otherwise it must be returned. Doña Elvira would not affirm this, and lost the property ; and this story is registered as a *fazaña* of Castille, to be a precedent. *Fuero Viejo. L.* 5. *T.* 1. *L.* 2. 4.

And he loosed his beard. P. 324.

(52.) The Cid seems to have drest his beard in this extraordinary manner on no other occasion, and it is not apparent why he should have done so now.

A fashion of twisting the beard with threads of gold is mentioned in Romance. When the knight of the Burning Sword comes to the Defended Mountain, " going over the bridge he saw at a window of the Castle which looked towards the sea two knights playing at chess, the one not so tall as the other, nor so large-limbed ; both were above fifty years of age, and both attired in black ; the lesser knight had his hair and beard so long, that they hung down below his girdle, and they were filleted with threads of gold : presently he judged by the appearance of this knight that it must be the King of Jerusalem, as the truth was. *Amadis de Grecia. P.* 1. *C.* 9.

In the same Romance, *P.* 2. *C.* 124, the monster Furior Cornelio has his beard threaded with gold in the same manner, and his hair also in tufts. *La barva avia larga y trançada con cuerdas de oro, y assi mesmo los cabellos a guedejas.*

Our Athelstan twisted golden threads with his hair. (*Turner's Hist. of the Anglo Saxons, B.* 6. *C.* 3.) Caramansa the negro King, who gave the Portugueze permission to settle where St. Jorge da Mina now stands, had his beard platted with gold wire.

Barros, L. 3. *C.* 1.

[1] I take this to be a dress of *unborn Lamb-skins*. *Abes* was the name of the skin, . . one manuscript says *offis*.

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Yepes supposes that they had two names. P. 334.

(53.) This opinion that the Cid's daughters had two names, or at least that they bore at one time the names by which they are called in the Poem, and in all the old Historians, derives some confirmation from the fact, that a daughter of Doña Elvira bore the same name, which had never been known in the royal house of Navarre before, and which P. Moret, the laborious historian of that country, supposes therefore to have been introduced by her mother.

Investig. L. 3. *C.* 5. *Berganza.* 5. 27. § 331.

Romance writers have not exaggerated the helpless state of women.

Alonso II. of Aragon sent to ask in marriage the daughter of the Greek Emperor Manuel; his proposal was accepted, and the Princess, escorted by two Archbishops and two Nobles of the empire, set out for Spain. When they arrived at Montpellier, they learnt that Alonso had already married the Infanta of Castille, upon which they made their complaint to Guillen the Lord of that place, and asked him what they should do. Guillen called his Council, and their advice was that he should marry the Princess whether she liked it or not. It was in vain that she and all her retinue protested against this violence, and the inequality of the match, . . the gates were shut, the city up in arms; she was forced to consent, having no power to refuse, and the marriage was celebrated, says Miedes, by the grace of the Holy Ghost!

The Lord of Montpellier was as little bound by the laws of marriage as he had been by those of common honor and hospitality. As soon as he was tired of his Greek wife he married another woman. The daughter of the Princess however recovered her inheritance, and was the mother of King Jayme El Conquistador. *Hist. del. Rey Don Jayme el Conq. por el M. Bernardino Gomez Miedes.* *L.* 1. *C.* 3. 4. 5.

The most curious specimen which I have ever seen of barbarous manners towards women occurs in the Mabinogion. It is the advice of a Welch mother to her son Peredur, the hero of the tale. "Now hear: If by chance thou comest by a church, there chaunt thy paternoster. When thou seest victuals and drink, to satisfy thy appetite, help thyself thereto. If thou shouldest hear a cry of distress, go and know the cause; but in particular if it is the voice of a female. Should any precious jewel attract thy eyes, take it; and bestow on others also; thus shalt thou acquire fame. *If thou beholdest a beautiful woman, concubinize her, though she seem coy; thou wilt be a better man,* and thy prosperity will thus be heightened."

From Mr. Owen's MS. Translation.

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And he asked whether among those things there was aught which had belonged to the person of the Soldan. P. 338.

(54.) Sir, said the Ambassadors of the Old Man of the Mountain, to King St. Louis, we say to you on the part of our Lord, that as the shirt is the garment which is nearest the body, therefore he sends you his shirt, which you see here, in token that you are the only Prince in the world whom he most desires to love and to serve; . . and for a farther assurance you see this ring which he sendeth: it is of pure gold, and his name is graven thereon. With this ring our master weddeth you, in token that henceforth you shall be like the fingers of his hand. *Joinville in the Collection Universelle des Memoires Particulieres relatifs a l'histoire de France, T. 2. P.* 60.

A garment belonging to his own person was one of the presents which Sebastian sent to a Brazillian Chief who had distinguished himself in his service against the French.

Vasconcellos. Chr. de Comp. L. 3. § 134.

Book XI. P. 346.

(55.) The Poem, after relating the second marriage of the Cid's daughters, mentions his death and concludes. It was therefore written before the story of his removal from Valencia was invented; and all the circumstances of that removal are certainly fictitious. Valencia was retained five years after his death. Berganza labors to find some truth in the story, . . but the silence of the Poem would be decisive against it, were there no other reasons for disbelief.

Perhaps a remarkable part of this fiction was borrowed from the story of Bernardo del Carpio, . . the readers of Romance are better acquainted with the name of this hero than with his history.

Bernardo was the only child of a secret marriage, between Count Sandias de Saldaña, and Ximena, sister to Alfonso the Chaste. As soon as the King discovered the marriage, he put Count Sandias in irons, and imprisoned him in the tower of Lunia, vowing that he should never be delivered; his sister he forced into a convent: . . but he took the child and bred him up, and loved him as if he had been his own son; and Bernardo knew not who were his parents.

Alfonso had formerly requested aid of Charlemagne against the Moors, and having no issue, promised him the succession: but when his nobles understood what he had done they advised him to annul the treaty, or they would drive him from his kingdom; for they would rather die than become the slaves of France. He necessarily yielded. Charlemagne was incensed against him, and threatened him with his utmost vengeance unless he immediately became his vassal. Bernardo, who had been the most zealous to preserve the liberty of his country, obtained assistance from Marsil the Moorish King of Zaragoza; the French invaded Spain, and the battle of

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Roncesvalles was fought, in which Charlemagne himself escaped; all his peerage fell, and Roland, the noblest of all, by Bernardo's hand.

Some kinsmen of Sandias let Bernardo know who was his father, and how he was imprisoned. As soon as he heard it, the blood in his body turned, and he put on mourning garments and went to the King, and besought him to release his father. Alfonso refused; . . many times afterwards, when Bernardo saved him in danger, he promised to grant this request, and as often broke his promises: till at last Bernardo renounced his allegiance, and being then banished, made war upon Leon. During the two succeeding reigns he is not mentioned. When Alfonso the Great succeeded, he did him good service against the Moors, and after every success demanded his father's liberty, which the King, like his uncle before him, often promised but never would grant. Bernardo at last took arms in despair; he fortified the Castle of Carpio, from whence his name has been given him, and leagued with the Moors: many knights also joined him, from the country round Benevente and Toro and Zamora. Alfonso besieged him in his Castle. Bernardo ever acting more generously than experience wanted, released two Counts whom he had taken prisoner, and required his father in exchange; the reasonable demand was refused; he sallied, routed the besiegers, and plundered the royal camp. But this war proved so destructive that the men of the land gathered together, and came before the King, and insisted that Count Sandias should be released. He was compelled to yield, and bound himself to deliver him up to Bernardo in exchange for the Castle of Carpio. Bernardo without hesitation gave up his strong hold, . . the King sent to release his father, but the knights who went to the Tower of Lunia to deliver him, found him dead.

When Alfonso heard this he commanded them to dress the body in rich garments, and place it on horseback as if it were living, and so bring it to Salamanca. As they drew nigh the city, the king and Bernardo rode out to meet them; and when Bernardo saw his father approaching, he exclaimed, O God, . . is Count Sandias of Saldaña indeed coming? . . Look where he is, replied the cruel King, and now go and greet him whom you have so long desired to see! Bernardo went forward, and took his father's hand to kiss it; but when he felt the dead weight of the hand, and saw the livid face of the corpse, he cried aloud and said, Ah Don Sandias, in a evil hour didst thou beget me! thou art dead, and I have given my strong hold for thee, and now I have lost all. Alfonso immediately banished him, and nothing is related of his after fortune.

Cor. Gen. ff. 30. 33. 36. 45. *Rod. Tol. L.* 4. *C.* 9. 10. 15.

Bernardo del Carpio is one of the personages whom Ferreras would annihilate, . . which is as unreasonable as it would be to believe all that the ballad-makers have sung concerning him. The main difficulty of his history is obviated if the authority of those chronicles be

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admitted, which affirm that the French suffered a second defeat in Roncesvalles, under Charles the Bald.

I have two heroic poems of which he is the hero. *Las Hazañas del invincible Cavallero Bernaldo de Carpio, por Augustin Alonso, Toledo* 1585; and *España Defendida, de Christoval Suarez de Figueroa, Madrid* 1612. Both these are designed as continuations of the Orlando Furioso. There is another poem upon the same subject by Bernardo de Balbueña, which I have never seen, but which after two centuries of neglect is now obtaining a late, and brobably therefore a deserved reputation.

Balsam. P. 351.

(56.) With this balm or balsam, some sort of superstition seems to have been always connected. At Cairo it was said that the trees grew nowhere but in one garden about a league from that city, where was the fountain in which the Virgin had washed the clothes of her blessed son, and where a lamp was, three centuries ago, kept burning to her honor in the hollow of an old fig tree, which had served them for a place of shelter. *Itenerario de Antonio Tenreiro. C.* 42.

The Armenian Patriarch pretended to make, or rather increase it, by miracle. An altar was raised in the fields, seven carpets were laid upon it, and on them a large vessel was placed, containing many flowers. After long prayers a small quantity of balm from Cairo was given the Patriarch, who poured it on the flowers, and put St. Gregory's arm into the vessel, and began praying again. Immediately the whole began to boil up and froth, . . the scum was distributed among the beholders, and the Patriarch kept the rest as a treasure. This miracle was never performed by a Patriarch more than once in his life. *Tenreiro. C.* 20.

An Arabian superstition concerning it is noticed in *Thalaba. B.* 9. Zarate (*L.* 1. *C.* 4.) had perhaps the story of the Cid in his thoughts when he said of a Peruvian balsam, that if a corpse were anointed with it, and some of it poured down the throat, the body would never corrupt.

The second victory over King Bucar. P. 356.

(57.) This second victory is manifestly the first told over again, as a fit conclusion to such a life. The number of Kings who came in Bucar's army will not appear improbable, if it be recollected how vague the title is. Royalets swarm in the barbarous ages of society. Joshua smote one and thirty, . . and if the present Scourge of God goes on multiplying them as he has hitherto done, we may live to see them, in the day of deliverance, hung up by half-dozens all over the Continent, as they were formerly in Canaan.

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The tomb of Doña Ximena. P. 380.

(58.) When the French were in Spain during the last war, nothing excited their curiosity till they came to Burgos and heard that *Chimène* was buried at Cardeña; but then every day parties were made, who visited her tomb, and spouted over it passages from Corneille.

The reader will not be displeased to see what is known of the companions of the Cid. Alvar Fañez was made Governor of Toledo, one of the most important posts in the Kingdom: he was killed by the people of Segovia in 1114, but on what occasion is not related. (*Berganza L.* 6. 1. § 32.) His tomb is shown at Cardeña, with those of Pero Bermudez, Alvar Salvadores, Martin Antolinez, and Martin Pelaez the Asturian. Their arms are on the tombs, but they who placed them there did not know that armorial bearings were not used in Spain till after the days of the Cid. "That good Christian," the Bishop Don Hieronymo, was a native of Periguex in France, and after the abandonment of Valencia was made Bishop of Zamora, and then of Salamanca, where he lies buried in his Cathedral. In 1607 his grave was opened, at a time when some repairs were making in that part of the church; his ring was then found, having this inscription, *Hieronymus Episcopus Servus Dei Fidelis.* A sweet savor proceeded from his remains: . . he is in the ordor of sanctity, and the dust from his grave cures agues. The crucifix which he used to carry in battle works miracles. Yepes takes some trouble to persuade us that the Bishop Don Hieronymo carried nothing but this crucifix in battle, and that he only went to assist the soldiers with spiritual weapons; but it is wronging the memory of "that Perfect One with the shaven crown," to deny that he fought with both hands, and added works to his faith.

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APPENDIX.

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The following translated extracts from the POEMA DEL CID may serve to give an idea of the style of language and metre, and of the species of poetical merit which belongs to the Poem. They have been obligingly communicated to me by a Gentleman well acquainted with the Spanish language. I have never seen any other translation which so perfectly represents the manner, character, and spirit of its original.

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ARGUMENT.

The Cid being driven into banishment by the intrigues of his enemies, is accompanied by several of his friends and followers ; for whom he undertakes to provide by carrying on a predatory war against the Moors. In the course of their adventures they surprise the Castle of Alcocer, but are soon after surrounded and besieged by a superior army. *After some difference of opinion, the Cid yields to the wishes of his followers, and determines upon a sally, which is successful.*

They fain would sally forth, but he the noble Cid
Accounted it as rashness, and constantly forbid.
The fourth week was beginning, the third already past,
The Cid and his companions they are now agreed at last.
" The water is cut off, the bread is well nigh spent,
" To allow us to depart by night the Moors will not consent.
" To combat with them in the field our numbers are but few,

Mesnadas de mio Cid exir querien à la batalla.
El que en buen ora násco firme gelo vedaba.
Tobierongela en cerca complidas tres semanas ;
A cabo de tres semanas la quarta querie entrar,
Mio Cid con los sos tornos' a acordar :
" El agua nos han vedada, exir nos ha el pan :
" Que nos queramos ir de noch, non nos lo consintrán :
" Grandes son los poderes por con ellos lidiar :

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" Gentlemen tell me your minds, what do yo think to do ?"
Minaya Alvar Fañez answered him again,
" We are come here from fair Castille to live like banished men.
" There are here six hundred of us, beside some nine or ten ;
" It is by fighting with the Moors that we have earned our bread,
" In the name of God that made us, let nothing more be said,
" Let us sally forth upon them by the dawn of day."
The Cid replied, " Minaya, I approve of what you say,
" You have spoken for the best, and had done so without doubt."
The Moors that were within the town they took and turn'd them out.
That none should know their secret ; they labor'd all that night,
They were ready for the combat with the morning light.
The Cid was in his armor mounted at their head,
He spoke aloud amongst them, you shall hear the words he said :
" We must all sally forth ! There cannot a man be spar'd,
" Two footmen only at the gates to close them and keep guard ;

Decidme cavalleros como vos place de far ? "
Primero fablo Minaya, un cavallero de prestar :
" De Castiella la gentil exidos somos acá,
" Si con Moros non lidiaremos, non nos darán del pan ;
" Bien somos nos seiscientos, algunos hay de mas.
" En el nombre del Criador que non pase por al :
" Vayamos los ferir en aquel dia de cras."
Dixo el Campeador, " à mi guisa fablastes :
" Ondrastes vos Minaya, ca aun vos lo yedes de far."
Todos los Moros è las Moras de fuera los manda echar,
Que non sopiese ninguno esta su poridad.
El dia è la noche piensanse de adovar.
Otro dia mañana el sol querie apuntar.
Armado es el Mio Cid con quantos que el ha :
Fablaba Mio Cid como odredes contar :
" Todos iscamos fuera, que nadi non raste,
" Sinon dos peones solos por la puerta guardar.

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" If we are slain in battle they will bury us here in peace,
" If we survive and conquer, our riches will increase.
" And you, Pero Bermuez, the standard you must bear,
" Advance it like a valiant man, evenly and fair ;
" But do not venture forward before I give command."
Bermuez took the standard, he went and kist his hand.
The gates were then thrown open, and forth at once they rush'd,
The outposts of the Moorish host back to the camp were push'd ;
The camp was all in tumult, and there was such a thunder
Of cymbals and of drums, as if earth would cleave in sunder.
There you might see the Moors arming themselves in haste,
And the two main battles how they were forming fast ;
Horsemen and footmen mixt, a countless troop and vast.
The Moors are moving forward, the battle soon must join,
" My men stand here in order, ranged upon a line !

" Si nos murieremos en campo, en castiello nos enterraran :
" Si vencieremos la batalla, crezremos en rictad.
" E vos, Pero Bermuez, la mi seña tomad :
" Como sodes muy bueno, tenerla hedes sin arch :
" Mas non aguigedes con ella, si yo non vos lo mandar."
Al Cid besó la mano, la seña va tomar.
Abrieron las puertas, fuera un salto dan.
Vieronlo las axobdas de los Moros, al almofalla se van tornar.
Que priesa va en los Moros, è tornaronse à armar.
Ante roydo de atamores la tierra querie quebrar :
Veriedes armarse Moros, apriesa entrar en haz :
De parte de los Moros dos señas ha cabdales :
E ficieron dos haces de peones mezclados ; qui los podrie contar ?
Las Haces de los Moros yas' mueven adelant.
Pora mio Cid è à los à manos los tomar :
" Quedas sed, mesnadas, aqui en este logar :

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" Let not a man move from his rank before I give the sign."
Pero Bermuez heard the word, but he could not refrain.
He held the banner in his hand, he gave his horse the rein ;
" You see yon foremost squadron there, the thickest of the foes,
" Noble Cid, God be your aid, for there your banner goes !
" Let him that serves and honors it show the duty that he owes."
Earnestly the Cid call'd out, ' For heaven's sake be still ! '
Bermuez cried, ' I cannot hold,' so eager was his will.
He spurr'd his horse, and drove him on amid the Moorish rout ;
They strove to win the banner, and compast him about.
Had not his armor been so true he had lost either life or limb ;
The Cid called out again, ' For heaven's sake succor him ! '
Their shields before their breasts, forth at once they go,
Their lances in the rest levell'd fair and low ;
Their banners and their crests waving in a row,
Their heads all stooping down toward the saddle bow.

" Non desrranche ninguno fata que yo lo mand."
Aquel Pero Bermuez non lo pudo endurar :
La seña tiene en mano, compezó de espolonar :
" El Criador vos vala, Cid Campeador leal :
" Vo meter la vuestra, seña en aquela mayor haz.
" Los que el debdo avedes veremos como la acorredes."
Dixo el Campeador, " non sea, por caridad ! "
Respuso Pero Bermuez, " non rastará por al : "
Espolonó el cavallo, è metiol' en el mayor haz :
Moros le reciben por la seña ganar :
Danle grandes colpes, mas nol' pueden falsar.
Dixo el Campeador, " valelde por caridad ! "
Embrazan los escudos delant los corazones :
Abaxan las lanzas apuestas de los pendones :
Enclinaron las caras desuso de los arzones :

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The Cid was in the midst, his shout was heard afar,
" I am Rui Dias, the Champion of Bivar ;
" Strike amongst them, gentlemen, for sweet mercies sake ! "
There where Bermuez fought amidst the foe they brake,
Three hundred banner'd knights, it was a gallant show :
Three hundred Moors they kill'd, a man with every blow ;
When they wheel'd and turn'd, as many more lay slain,
You might see them raise their lances and level them again.
There you might see the breastplates, how they were cleft in twain,
And many a Moorish shield lie shatter'd on the plain.
The pennons that were white mark'd with a crimson stain,
The horses running wild whose riders had been slain.
The Christians call upon St. James, the Moors upon Mahound,
There were thirteen hundred of them slain on a little spot of ground.
Minaya Alva Fanez smote with all his might,
He went as he was wont, and was foremost in the fight.

Ybanlos ferir de fuertes corazones :
A grandes voces lama el que en buen ora nasco ;
" Feridlos caballeros por amor de caridad ;
" Yo so Ruy Diaz el Cid Campeador de Bibar."
Todos fieren en el haz do esta Pero Bermuez.
Trescientas lanzas son, todas tienen pendones :
Sennos Moros mataron, todos de sennos colpes :
A la tornada que facen otros tantos son.
Veriedes tantas lanzas premir è alzar :
Tanta adarga a foradar è pasar ;
Tanta loriga falsa desmanchar ;
Tantos pendones blancos salir bermeios en sangre ;
Tantos buenos cavallos sin sos duenos andar.
Los Moros laman Mafomat : los Christianos Sanctiague.
Cayen en un poco de logar Moros muertos mill è trecientos ya.
Que lidia bien sobre exorada arzon,

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There was Galin Garcia, of courage firm and clear,
Felez Munioz, the Cid's own Cousin dear;
Antolinez of Burgos, a hardy knight and keen,
Munio Gustioz, his pupil that had been.
The Cid on his gilded saddle above them all was seen.
There was Martin Munioz, that rul'd in Montmayor,
There were Alvar Fanez and Alvar Salvador:
These were the followers of the Cid, with many others more,
In rescue of Bermuez and the standard that he bore.
Minaya is dismounted, his courser has been slain,
He fights upon his feet, and smites with might and main.
The Cid came all in haste to help him to horse again;
He saw a Moor well mounted, thereof he was full fain,

Mio Cid Ruy Diaz el buen lidiador.
Minaya Alvar Fanez que corta mandó;
Martin Antolinez el Burgales de pro;
Muño Gustioz que fue so criado;
Martin Muñoz el que Mandó à Mont' mayor;
Alvar Fanez è Alvar Salvadores;
Galin Garcia el bueno de Aragon;
Felez Munoz so sobrino del Campeador;
Deci adelante quantos que y son,
Acorren la seña è à mio Cid el Campeador.
A Minaya Alvar Fanez mataronle el cavallo;
Bien lo acorren mesnadas de Christianos;
La lanza ha quebrada, al espada metió mano.
Mager de pie buenos colpes va dando;
Violo mio Cid Ruy Diaz el Castellano;
Accostos' a un Alguacil que tenie buen cavallo,
Diol' tal espadada con el so diestro brazo,

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Thro' the girdle at a stroke he cast him to the plain:
He called to Minaya Fanez and reach'd him out the rein,
"Mount and ride Minaya, you are my right hand,
"We shall have need of you to day, these Moors will not disband!"
Minaya lept upon the horse, his sword was in his hand.
Nothing that came near him could resist him or withstand;
All that fall within his reach he dispatches as he goes.
The Cid rode to King Fariz, and struck at him three blows;
The third was far the best, it forc'd the blood to flow:
The stream ran from his side, and stain'd his arms below;
The King caught round the rein and turn'd his back to go,
The Cid has won the battle with that single blow.

Cortol' por la cintura, el medio echó en campo:
A Minaya Alvar Fanez ybal' dar el cavallo,
"Cavalgad, Minaya, vos sodes el mio diestro brazo;
"Oy en este dia de vos abré grand vando:
"Firmes son los Moros, aun nos' van del campo."
Cavalgó Minaya, el espada en la mano;
Por estas fuerzas fuerte mientre lidiando;
A los que alcanza valos delibrando.
Mio Cid Ruy Diaz el que en buen ora nasco,
Al Rey Fariz tres colpes le avie dado;
Los dos le fallen, è el unol' ha tomado;
Por la loriga ayuso la sangre destellando.
Volvió la rienda por yrsele del campo;
Por aquel colpe rancado es el fonsado.

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ARGUMENT.

After various successes of inferior importance, the Cid undertakes and achieves the conquest of the City and Kingdom of Valencia, where he establishes himself in a species of sovereign authority. In the mean time he obtains the favor of the King ; this favor, however, is accompanied by a request on the part of the King that the Cid should bestow his two daughters in marriage upon the Infants of Carrion, whose family were his old adversaries ; the Cid, in reply, consents to place his daughters " at the disposition of the King." The wedding is celebrated at Valentia with the greatest possible splendor, and the two young Counts remain at Valentia with their father-in-law : their situation, however, is an invidious one ; some occasions arise in which their courage appears doubtful, and the prudence and authority of the Cid are found insufficient to suppress the contemptuous mirth of his military court. Accordingly they enter into the resolution of leaving Valentia, but determining at the same time to execute a project of the basest and most unmanly revenge, they request of the Cid to be allowed to take their brides with them upon a journey to Carrion, under pretence of making them acquainted with the property which had been settled upon them at their marriage. The Cid is aware that their situation is an uneasy one ; he readily consents, takes leave of them with great cordiality, loads them with presents, and at their departure bestows upon them the two celebrated swords Colada and Tison. The Infants pursue their journey till they arrive in a wilderness, where they dismiss their followers, and being left alone with their brides, proceed to execute their scheme of vengeance by stripping them, and " mangling them with spurs and thongs," till they leave them without signs of life : in this state they are found by a relation of the Cid's, Felez Munios, who suspecting some evil design had followed them at a distance. They are brought back to Valentia. The Cid demands justice. The King assembles the Cortes upon the occasion. The Cid being called upon to state his grievances, confines himself to the claim of the two swords which he had given to his sons-in-law, and which he now demands back since they have forfeited that character. The swords are restored without hesitation, and the Cid immediately bestows them upon two of his champions. He then rises again, and upon the same plea requires the restitution of the gifts and treasures with which he had honored his sons-in-law at parting. This claim is resisted by his opponents : the Cortes however decide in favor of the Cid, and as the Infants plead their immediate inability, it is determined that the property which they have with them shall be taken at an appraisement. *This is accordingly done. The Cid then rises a third time, and demands satisfaction for the insult which his daughters had suffered : an altercation arises, in the course of which the Infants of Carrion and one of their partizans are challenged by three champions on the part of the Cid.*

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Within a little space
There was many a noble courser brought into the place,
Many a lusty mule with palfreys stout and sure,
And many a goodly sword with all its furniture.
The Cid receiv'd them all at an appraisement made,
Besides two hundred marks that to the King were paid:
The Infants give up all they have, their goods are at an end,
They go about in haste to their kindred and their friend;
They borrow as they can, but all will scarce suffice;
The attendants of the Cid take each thing at a price:
But as soon as this was ended, he began a new device.
"Justice and mercy, my Lord the King, I beseech you of your grace!
"I have yet a grievance left behind, which nothing can efface.

Veriedes aducir tanto cavallo corredor,
Tanta gruesa mula, tanto palafré de sazon,
Tanta buena espada con toda guarnizon.
Recibiólo Mio Cid como apreciaron en la cort;
Sobre los docientos marcos que tenie el Rey Alfonso,
Pagaron los Infantes al que en buen ora násco.
Enprestanles de lo ageno, que non les cumple lo suyo.
Mal escapan, iogados, sabet desta razon.
Estas apreciaduras Mio Cid presas las ha.
Sos omes las tienen è dellas pensarán.
Mas quando esto ovo acabado, pensaron luego d' al.
"Merced ay, Rey è Señor, por amor de caridad.
"La rencura maior non se me puede olvidar.

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" Let all men present in the court attend and judge the case,
" Listen to what these Counts have done and pity my disgrace.
" Dishonor'd as I am, I cannot be so base,
" But here before I leave them, to defy them to their face.
" Say Infants, how had I deserv'd, in earnest or in jest,
" Or on whatever plea you can defend it best,
" That you should rend and tear the heartstrings from my breast ?
" I gave you at Valentia my daughters in your hand,
" I gave you wealth and honors, and treasure at command;
" Had you been weary of them, to cover your neglect;
" You might have left them with me, in honor and respect.
" Why did you take them from me, Dogs and Traitors as you were ?
" In the forest of Corpes, why did you strip them there,
" Why did you mangle them with whips, why did you leave them bare
" To the vultures and the wolves, and to the wintry air ?
" The court will hear your answer, and judge what you have done.
" I say, your name and honor henceforth is lost and gone."

" Oydme toda la cort, e pésevos de mio mal.
" De los Infantes de Carrion quem' desondraron tan mal,
" A menos de riebtos no los puedo dexar.
" Decid que vos mereci Infantes en juego ò en vero:
" O en alguna razon aqui lo meiorare à juuicio de la cort.
" A quem' descubriestes las telas del corazon ?
" A la salida de Valencia mis fijas vos di yo,
" Con muy grand ondra è haberes à nombre.
" Quando las non queriedes ya canes traydores,
" Por qué las sacabades de Valencia sus onores ?
" A que las firiestes à cinchas è à espolones ?
" Solas las dexastes en el Robredo de Corpes
" A las bestias fieras è à las aves del mont.
" Por quanto les ficiestes menos valedes vos.
" Sinon recudedes vealo esta cort."

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The Count Don Garcia was the first to rise:
" We crave your favor my Lord the King, you are always just and wise;
" The Cid is come to your Court in such an uncouth guise,
" He has left his beard to grow and tied it in a braid,
" We are half of us astonish'd, the other half afraid.
" The blood of the Counts of Carrion is of too high a line
" To take a daughter from his house though it were for a concubine.
" A concubine or a leman from the lineage of the Cid,
" They could have done no other than leave them as they did:
" We neither care for what he says nor fear what he may threat."
With that the noble Cid rose up from his seat:
He took his beard in his hand, " If this beard is fair and even,
" I must thank the Lord above, who made both earth and heaven;
" It has been cherished with respect and therefore it has thriven:
" It never suffered an affront since the day it first was worn.
" What business, Count, have you to speak of it with scorn?

El Conde Don Garcia en pie se levantaba;
" Merced ya, Rey, el meior de toda España.
" Vezos Mio Cid allas cortez pregonadas;
" Dexóla crecer è luenga trae la barba.
" Los unos le han miedo è los otros espanta.
" Los de Carrion son de natural tal,
" Non gelas debien querer sus fijas por barraganas;
" O quien gelas diera por pareias ò por veladas.
" Derecho ficieron porque las han dexadas.
" Quanto el dice non gelo preciamos nada."
Esora el Campeador prísos' a la barba;
" Grado à Dios que Cielo è tierra manda,
" Por eso es luenga que à delicio fue criada.
" Que habedes vos, Conde, por retraer la mi barba?

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" It never yet was shaken, nor pluck'd away nor torn,
" By Christian nor by Moor, nor by man of woman born,
" As yours was once, Sir Count, the day Cabra was taken;
" When I was master of Cabra that beard of yours was shaken,
" There was never a footboy in my camp but twitch'd away a bit:
" The side that I tore off grows all uneven yet."
Ferran Gonzales started upon the floor,
He cried with a loud voice, " Cid, let us hear no more,
" Your claim for goods and money was satisfied before:
" Let not a feud arise betwixt our friends and you,
" We are the Counts of Carrion, from them our birth we drew.
" Daughters of Emperors or Kings were a match for our degree,
" We hold ourselves too good for a baron's such as thee.

" Ca de quando násco à delicio fue criada;
" Ca non me priso à ella fijo de mugier nada,
" Nimbla meso fijo de Moro nin de Christiano,
" Como yo à vos, Conde, en el Castiello de Cabra,
" Quando pris' à Cabra, è à vos por la barba,
" Non y ovo rapaz que non mesó su pulgada;
" La que yo mesé aun non es eguada."
Ferran Gonzales en pie se levantó;
A altas voces ondredes [1] que fablo.
" Dexasedes vos, Cid, de aquesta razon;
" De vuestros haberes de todos pagados sodes.
" Non crecies' baraia entre vos è nos.
" De natura somos de Condes de Carrion;
" Debiemos casar con fijas de Reyes ò de Emperadores;
" Ca non pertenecien fijas de Infanzones.

[1] Probably *oudredes.*

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" If we abandon'd as you say, and left and gave them o'er,
" We vouch that we did right, and prize ourselves the more."
The Cid looked at Bermuez, that was sitting at his foot,
" Speak thou, Peter the Dumb, what ails thee to sit mute ?
" My daughters and thy nieces are the parties in dispute.
" Stand forth and make reply, if you would do them right.
" If I should rise to speak, you cannot hope to fight."
Peter Bermuez rose, somewhat he had to say,
The words were strangled in his throat, they could not find their way ;
Till forth they came at once, without a stop or stay.
" Cid, I'll tell you what, this always is your way,
" You have always serv'd me thus, whenever we have come
" To meet here in the Cortes, you call me Peter the Dumb.
" I cannot help my nature ; I never talk nor rail ;
" But when a thing is to be done, you know I never fail.
" Fernando, you have lied, you have lied in every word :
" You have been honor'd by the Cid, and favor'd and prefer'd.

" Porque las dexamos ; derecho ficiemos nos ;
" Mas nos preciamos, sabet, que menos no."
Mio Cid Ruy Diaz à Pero Bermuez cata ;
" Fabla, Pero Mudo, varon que tanto callas ;
" Hyo las he fijas è tu primas cormanas,
" A mi lo dicen, a ti dan las oreidas.
" Si yo respondier', tu non entraras en armas."
Pero Bermuez conpezó de fablar :
Detienes'le la lengua, non puede delibrar,
Mas quando enpieza, sabed, nol' da vagar.
" Direvos, Cid, costumbres habedes tales ;
" Siempre en las cortes, Pero Mudo me lamades.
" Bien lo sabedes que yo non puedo mas ;
" Por lo que yo ovier' a fer por mi non mancará.
" Mientes Ferrando de quanto dicho has :
" Por el Campeador mucho valiestes mas.

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" I know of all your tricks, and can tell them to your face :
" Do you remember in Valentia the skirmish and the chase ?
" You asked leave of the Cid, to make the first attack :
" You went to meet a Moor, but you soon came running back.
" I met the Moor and kill'd him, or he would have kill'd you ;
" I gave you up his arms, and all that was my due.
" Up to this very hour I never said a word.
" You prais'd yourself before the Cid, and I stood by and heard,
" How you had kill'd the Moor, and done a valiant act,
" And they believ'd you all, but they never knew the fact.
" You are tall enough and handsome, but cowardly and weak.
" Thou tongue without a hand, how can you dare to speak ?
" There's the story of the lion should never be forgot :
" Now let us hear, Fernando, what answer have you got ?
" The Cid was sleeping in his chair, with all his knights around,
" The cry went forth along the Hall, That the lion was unbound, —

" Las tus mañas yo telas sabré contar ;
" Miembrat' quando lidiamos cerca Valencia la grand,
" Pedist las feridas primeras al Compeador leal :
" Vist' un Moro, fustel' ensaiar ; antes fugiste que al te alegases.
" Si yo non uvjas' el Moro te jugára mal,
" Pasé por ti con el Moro me off de aiuntar :
" De los primeros colpes ofie de arrancar ;
" Did el cavallo, tobeldo en poridad :
" Pasta este dia no lo descubri à nadi.
" Delant' Mio Cid, è delante todos ovistete de alabar,
" Que matáras el Moro è que ficieras barnax.
" Crovierontelo todos, mas non saben la verdad.
" E eres fermoso, mas mal barragan.
" Lengua sin manos, cuemo osas fablar ?
" Di Ferrando, otorga esta razon ;
" Non te viene en miente en Valencia lo del Leon,
" Quando durmie Mio Cid è elLeon se desató ?

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" What did you do, Fernando? like a coward as you were,
" You slunk behind the Cid, and crouch'd beneath his chair.
" We prest around the throne, to shield our Lord from harm,
" Till the good Cid awoke; he rose without alarm;
" He went to meet the Lion, with his mantle on his arm;
" The Lion was abash'd the noble Cid to meet,
" He bow'd his mane to the earth, his muzzle at his feet.
" The Cid by the neck and mane drew him to his den,
" He thrust him in at the hatch, and came to the hall again:
" He found his knights, his vassals, and all his valiant men:
" He ask'd for his sons-in-law, they were neither of them there.
" I defy you for a coward and a traitor as you are;
" For the daughters of the Cid you have done them great unright,
" In the wrong that they have suffer'd, you stand dishonor'd quite.
" Although they are but women, and each of you a knight,
" I hold them worthier far, and here my word I plight,

" E tu Ferrando qué ficist' con el pavor?
" Metistet' tras el escaño, de Mio Cid el Campeador,
" Metistet' Ferrando, poró menos vales hoy.
" Nos cercamos el escaño por curiar nuestro Señor,
" Fasta do despertó Mio Cid el que Valencia ganó.
" Levantós' del escano è fues' poral Leon:
" El Leon premió la cabeza, á Mio Cid esperó,
" Dexos' le prender al cuello, è á la red le metió.
" Quando se tornó el buen Campeador
" A sos vasallos, violos aderredor.
" Demandó por sus Yernos, ninguno non falló.
" Riebtot' el cuerpo por malo è por traydor.
" Estot' lidiaré aqui antél Rey Don Alfonso
" Por fijas del Cid Don' Elvira è Dona Sol.
" Por quanto las dexastes menos valedes vos.
" Ellas son mugieres, è vos sodes varones;

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" Before the King Alfonso upon this plea to fight;
" If it be God his will, before the battle part,
" Thou shalt avow it with thy mouth, like a traitor as thou art."
Uprose Diego Gonzalez and answer'd as he stood:
" By our lineage we are Counts, and of the purest blood;
" This match was too unequal, it never could hold good;
" For the daughters of the Cid we acknowledge no regret,
" We leave them to lament the chastisement they met.
" It will follow them through life for a scandal and a jest:
" I stand upon this plea to combat with the best,
" That having left them as we did, our honor is increast."
Uprose Martin Antolinez when Diego ceast:
" Peace, thou lying mouth! thou traitor coward, Peace!
" The story of the lion should have taught you shame at least:
" You rush'd out at the door, and ran away so hard,

" En todas guisas mas valen que vos.
" Quando fuere la lid, si ploguiere al Criador,
" Tu lo otorgarás aguisa de traydor.
" De quanto he dicho verdadero sere yo."
De aquestos amos aqui quedó la razon.
Diego Gonzalez odredes lo que dixo:
" De natura somos de los Condes mas limpios.
" Estos casamientos non fuesen aparecidos
" Por consograr con Mio Cid Don Rodrigo.
" Porque dexamos sus fijas aun no nos repentimos.
" Mientra que vivan pueden haber sospiros.
" Lo que les ficiemos serles ha retraido; esto lidiaré a tod' el mas ardido.
" Que porque las dexamos ondrados somos nos."
Martin Antolinez en pie se levantaba;
" Cala, alevoso, boca sin verdad.
" Lo del Leon non se te debe olvidar;
" Saliste por la puerta, metistet' al corral:

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" You fell into the cispool that was open in the yard.
" We dragg'd you forth in all men's sight, dripping from the drain;
" For shame, never wear a mantle, nor a knightly robe again!
" I fight upon this plea without more ado,
" The daughters of the Cid are worthier far than you.
" Before the combat part you shall avow it true,
" And that you have been a traitor and a coward too."
Thus was ended the parley and challenge betwixt these two.
Assur Gonzalez was entering at the door
With his ermine mantle trailing along the floor.
With his sauntering pace and his hardy look,
Of manners or of courtesy, little heed he took:
He was flush'd and hot with breakfast and with drink.
" What ho, my masters, your spirits seem to sink!
" Have we no news stirring from the Cid Ruy Diaz of Bivar?
" Has he been to Riodivirna to besiege the Windmills there?

" Fusted meter tras la viga lagar;
" Mas non vestid' el manto nin el brial:
" Hyo lo lidiaré, non pasará por al.
" Fijas del Cid por qué las vos dexastes?
" En todas guisas, sabet, que mas valen que vos.
" Al partir de la lid por tu boca lo diras,
" Que eras traydor è mentiste de quanto dicho has."
Destos amos la razon fincó.
Asur Gonzalez entraba por el Palacio;
Manto armino è un brial rastrando;
Bermeio viene, ca era almorzado.
En lo que fabló avie poco recabdo.
" Hya varones quien vió nunca tal mal?
" Quien nos darie neuvas de Mio Cid el de Bibar?
" Fues' a Riodouirna los molinos picar,

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" Does he tax the Millers for their toll, or is that practice past ?
" Will he make a match for his daughters, another like the last ?"
Munio Gustioz rose and made reply :
" Traitor ! wilt thou never cease to slander and to lie ?
" You breakfast before mass, you drink before you pray ;
" There is no honor in your heart, nor truth in what you say ;
" You cheat your comrade and your Lord, you flatter to betray :
" Your hatred I despise, your friendship I defy.
" False to all mankind, and most to God on high,
" I shall force you to confess that what I say is true."
Thus was ended the parley and challenge betwixt these two.

" E prender maquilas como lo suele far' :
" Quil' darie con los de Carrion a casar' ? "
Esora Muno Gustioz en pie se levantó :
" Cala, alevoso, malo è traydor,
" Antes almuerzas que bayas à oracion ;
" A los que das paz, fartaslos aderredor.
" Non dices verdad amigo ni à Señor,
" Falso à todos è mas al Criador.
" En tu amistad non quiero aver racion.
" Facertelo decir que tal eres qual digo yo."

* * * * * *

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ARGUMENT.

The King suppresses all further altercation, and declares that those only who have already challenged shall be permitted to fight. The time and place are fixed. The Cid being obliged to return to Valentia, leaves his champions under the protection of the King. *The Cid takes leave of the King. At the end of three weeks the combat is fought, and the three champions of the Cid are victorious.*

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" I crave your favor, my Lord the King, since things are settled so ;
" I have business at Valentia, and thither I must go.
" Before the town was conquer'd it cost me pains enow."
The King lift up his hand, made a cross upon his brow :
" I swear by St. Isidro, the patron of Leon,
" In all my realm beside there is not such a good baron."
The Cid leapt on his steed and rode him round the course,
He came up to the King and proffer'd him the horse —
" 'Tis the noble Babieca that is fam'd for speed and force,
" Among the Christians nor the Moors there is not such another one,
" My Sovereign Lord and Sire he is fit for you alone ;
" Give orders to your people, and take him for your own."
The King replied, " It cannot be ; Cid, you shall keep your horse,
" He must not leave his master, nor change him for a worse ;

" Merced vos pido, Rey, por amor del Criador.
" Quando todas estas nuevas asi puestas son,
" Beso vuestras manos con vuestra gracia Señor ;
" E yrme quiero pora Valencia, con afan la gané yo."
El Rey alzò la mano, la cara se sanctiguó.
" Hyo lo juro par Sant Isidro el de Leon,
" Que en todas nuestras tierras non ha tan buen varon."
Mio Cid en el cavallo adelant' se legó ;
Fue besar la mano à so Señor Alfonso.
" Mandastesme mover à Babieca el corredor ;
" En Moros ni en Christianos otro tal non ha hoy.
" Hy vos le do en don, mandedesle tomar, Señor."
Esora dixo el Rey, " desto non he sabor ;
" Si à vos le tollies', el cavallo non abrie tan buen Señor.

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" Our kingdom has been honor'd by you and by your steed,
" The man that would take him from you, evil may he speed.
" A courser such as he is fit for such a knight,
" To beat down Moors in battle, and follow them in flight."
Now they have taken leave, and broken up the Court,
The Cid goes with his champions to advise them and exhort:
" You Martin Antolinez, and Pero Bermuez you,
" And you Munio Gustioz, be valiant men and true:
" When I am gone to Valentia let me have good tidings there."
Martin Antolinez replied, " Sir what needs this care?
" We are pledg'd in your behalf, we must do our best endeavor;
" You may hear that we are dead, but defeated never."
The Cid was joyful at the words, and quitted them anon,
He has taken leave of all his friends, and shortly he has gone.
The Cid goes to Valentia, the King to Carrion.

" Mas atal cavallo cum est' por atal como vos,
' Pora arrancar Moros del campo è ser segudador
" Quien vos lo toller quisiere nol' vala el Criador:
" Ca por vos e por el cavallo ondrados somos nos."
Esora se espidieron, è luegos' partió la cort.
El Campeador á los que han lidiar tan bien los castigo,
" Hya Martin Antolinez è vos Pero Bermuez,
" E Muño Gustioz, firmes sed en campo à guisa de varones.
" Buenos mandados me vayan à Valencia de vos."
Dixo Martin Antolinez, " por qué lo decides Señor?
" Preso habemos el debdo, e a pasar es por nos.
" Podedes oir de muertos, ca de vencidos non."
Alegre fue de aquesto el que en buen ora nasció.
Espidios' de todos los que sos amigos son;
Mio Cid pora Valencia, è el Rey pora Carrion.

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Three weeks had been appointed, and now they are past away,
The champions of the Cid are ready at the day :
They are ready in the field to defend their master's right,
The noble King is with them, to protect them with his might.
They waited in the place for two days and a night,
Behold the Lords of Carrion where they appear in sight :
They are coming with an host of their kindred and their clan,
With horses and with arms, and many a valiant man ;
If they could meet with them apart, or take them unaware,
In dishonor of the Cid to have slain his champions there.
The thought was foul and evil, but yet they did not dare,
For fear of the King Alfonso that had them in his care.
That night they watch'd their arms and past the hours in prayer ;
The night is past and over, the day begins to break,
Great was the throng of folk who, for that battle's sake,
Flock'd in on every side, assembled for the fight,
And many a man of arms and many a wealthy knight.

Mas tres semanas de plazo todas complidas son.
Felos al plazo los del Campeador ;
Cumplir quieren el debdo que les mandò so Señor.
Ellos son en poder del Rey Don Alfonso el de Leon.
Dos dias atendieron à Infantes de Carrion.
Mucho vienen bien adobados de cavallos è de guarnizones ;
E todos sus parientes con ellos son.
Que si los pudiesen apartar à los del Campeador
Que los matasen en campo por desondra de so Señor :
El cometer fue malo, que lo al nos' enpezó,
Ca grand miedo ovieron à Alfonso el de Leon.
De noche velaron las armas è rogaron al Criador.
Trocida es la noche, ya quiebran los albores.
Muchos se aiuntaron de buenos ricos omes
Por ver esta lid, ca habien ende sabor.

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There is the King Alfonso with all his power and might,
To keep down force and wrong, and to defend the right.
The champions of the Cid are all of good accord,
They are arming themselves together, like vassals of one Lord.
The Infants of Carrion are arming themselves apart,
Count Garcia sits advising them, and keeps them in good heart.
They bring a plea before the King, and they pretend a right,
That those two trenchant swords should not be us'd in fight,
The swords Colada and Tizon, which the Cid's champions wore;
They repent of their imprudence when they gave them up before.
They were earnest in their plea, but they could not succeed;
" You might have kept them for yourselves to serve you in your need;
" If you have other good ones make use of them instead;
" Infants of Carrion! Hear me and take heed:
" You must approve your honor, by some manly deed.
" Go forth into the field, and show a valiant heart,
" For nothing will be wanting upon the Champions part.

Demas sobre todos y es el Rey Don Alfonso
Por querer el derecho e non consentir el tuerto.
Hyas' metian en armas los del buen Campeador:
Todos tres se acuerdan, ca son de un Señor.
En otro lugar se arman los Infantes de Carrion;
Sedíelos castigando el Conde Garci Ordonez.
Andidieron en pleyto, dixieronlo al Rey Alfonso,
Que non fuesen en la batalla las espadas taiadores
Colada è Tizon, que non lidiasen con ellas los del Campeador.
Mucho eran rependitos los Infantes por quanto dadas son.
Dixierongelo al Rey, mas non gelo conloyò.
Non sacaste ninguna quando oviemos la cort.
Si buenas las tenedes, pró habrán à vos;
Otrosi faran à los del Campeador.
Lebad è salid al campo, Infantes de Carrion;
Huebos vos es que lidiedes à guisa de varones;
Que nada non mancará por los de Campeador.

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" If you are conquerors in the fight you will purchase great renown,
" If you are beaten and disgrac'd, the fault will be your own,
" For this business was your seeking, as has been seen and shown."
The Infants of Carrion are beginning to repent;
The Lordship of Carrion with its honors and its rent,
Its mansion and its lands, they would have given all,
Could they command the past to redeem it and recall.
The Champions of the Cid, clad in their warlike weed,
The King is gone to see them and wish them well to speed.
" Sir we kiss your hands as our good Lord and Sire,
" To have you judge and umpire is all that we require.
" Defend us in all right, assist us not in wrong;
" The friends of the Lords of Carrion are numerous and strong,
" We cannot guess their counsels, nor how they will behave.
" To the good Cid our master the promise that you gave,
" To defend us and protect us, this, Sir, is all we crave,

" Si del campo bien salides, grand ondra habredes vos,
" E si fueres vencidos non rebtedes a nos,
" Ca todos lo saben que los buscastes vos."
Hya se van repintiendo Infantes de Carrion,
Do lo que avien fecho mucho repisos son.
No lo querrien aver fecho por quanto ha en Carrion.
Todos tres son armados los del Campeador.
Hybalos ver el Rey Don Alfonso.
Dixieron los del Campeador,
" Besamosvos las manos como à Rey è à Señor,
" Que fiel seades hoy dellos e de nos:
" A derecho nos valed, a ningun tuerto no.
" Aqui tienen su vando los Infantes de Carrion,
" Non sabemos ques' comidran ellos ò que non.
" En vuestra mano nos metió nuestro Señor;
" Tenendos a derecho por amor del Criador."

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" So long as right and justice are found upon our part."
" That will I," said the King, " with all my soul and heart."
Their horses are brought up to them, coursers strong and fleet,
They sign their saddles with the cross, and leap into the seat;
Their shields are hanging at their necks with bosses broad and sheen,
They take their lances in their hands, the points are bright and keen,
A pennon at each lance, the staves were large and stout,
And many a valiant man encompass'd them about.
They rode forth to the field where the barriers were set out.
The Champions of the Cid are agreed upon their plan,
To fight as they had challeng'd, and each to charge his man.
There come the Lords of Carrion with their kindred and their clan;
The King has appointed Heralds for avoiding all debate,
He spoke aloud amongst them in the field there where they sate.
" Infants of Carrion! Attend to what I say:
" You should have fought this battle upon a former day,

" Esora," dixo el Rey, " d'alma è de corazon."
Aducenles los cavallos buenos è corredores;
Sanctiguaron las sielas è cabalgan à vigor;
Los escudos à los cuellos que bien blocados son;
En mano prenden las astas de los fierros taiadores;
Estas tres lanzas traen seños pendones,
E derredor dèllos muchos buenos varones.
Hya salieron al campo do eran los moiones.
Todos tres son acordados los del Campeador,
Que cada uno dellos bien fos' ferir el so.
Fevos de la otra part' los Infantes de Carrion,
Muy bien acompañados ca muchos parientes son.
El Rey dióles Fieles por decir el derecho è al non,
Que non barajen con ellos de si ò de non.
Do sedien en el campo fabló el Rey Don Alfonso,
" Oyd que vos digo, Infantes de Carrion;

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" When we were at Toledo, but you would not agree ;
" And now the noble Cid has sent these champions three,
" To fight in the lands of Carrion, escorted here by me.
" Be valiant in your right, attempt no force or wrong ;
" If any man attempt it he shall not triumph long,
" He never shall have rest or peace within my kingdom more."
The Infants of Carrion are now repenting sore ;
The Heralds and the King are foremost in the place,
They clear away the people from the middle space :
They measure out the lists, the barriers they fix :
They point them out in order, and explain to all the six :
" If you are forc'd beyond the line where they are fixt and trac'd,
" You shall be held as conquer'd, and beaten and disgrac'd."
Six lances length on either side an open space is laid,
They share the field between them, the sunshine and the shade
Their office is perform'd, and from the middle space,
The heralds are withdrawn, and leave them face to face.

" Esta lid en Toledo la ficierades, mas non quisiestes vos ;
" Estos tres cavalleros de mio Cid el Campeador,
" Hyo los aduj' à salvo a tierras de Carrion.
" Habed vuestro derecho, tuerto non querades vos ;
" Ca qui tuerto quisiere fazer, mal gelo vedare yo ;
" En todo mio regno non habrá buen sabor."
Hya les va pesando à los Infantes de Carrion.
Los Fieles è el·Rey enseñaron los moiones.
Librabanse del campo todos aderredor ;
Bien gelo demostraron à todos seis como son,
Que por y serie vencido qui saliese del moion.
Todas las yentes esconbraron aderredor
De seis astas de lanzas que non legasen al moion.
Sorteabanles el campo, ya les partien el sol ;
Salien los Fieles de medio ellos, cara por cara son.

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Here stood the warriors of the Cid, that noble champion,
Opposite on the other side, the Lords of Carrion.
Earnestly their minds are fixt each upon his foe;
Face to face they take their place, anon the trumpets blow.
They stir their horses with the spur, they lay their lances low,
They bend their shields before their breasts, their face to the saddle bow.
Earnestly their minds are fixt each upon his foe.
The heavens are overcast above, the earth trembles below,
The people stand in silence, gazing on the show:
Bermuez the first challenger first in combat clos'd,
He met Ferran Gonzalez, face to face oppos'd;
They rush together with such rage that all men count them dead,
They strike each other on the shield, without all fear or dread.
Ferran Gonzales with his lance pierc'd the shield outright,
It past Bermuez on the left side, in his flesh it did not bite.

Desi vinien los de Mio Cid à los Infantes de Carrion,
Ellos Infantes de Carrion à los del Campeador.
Cada uno dellos mientes tiene al so.
Abrazan los escudos delant' los corazones;
Abaxan las lanzas abueltas con los pendones;
Enclinaban las caras sobre los arzones;
Batien los cavallos con los espolones;
Tembrar querie la tierra dod eran movedores.
Cada uno dellos mientes tiene al só.
Todos tres por tres ya juntados son.
Cuidanse que esora cadran muertos, los que estan aderredor.
Pero Bermuez el que antes rebtó,
Con Ferran Gonzalez de Cara se juntó;
Feriense en los escudos sin todo pavor;
Ferran Gonzalez à Pero Bermuez el escudol' pasó;
Prisol' en vacio, en carne noll tomó;

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The spear was snapt in twain, Bermuez sat upright,
He neither flinch'd nor swerv'd, like a true steadfast knight.
A good stroke he receiv'd, but a better he has given;
He struck the shield upon the boss, in sunder it is riven,
Onward into Ferran's breast the lance's point is driven,
Full upon his breastplate, nothing would avail;
Two breastplates Fernando wore and a coat of mail:
The two are riven in sunder, the third stood him in stead,
The mail sunk in his breast, the mail and the spear head,
The blood burst from his mouth that all men thought him dead.
The blow has broken his girdle and his saddle girth,
It has taken him over his horse's back, and borne him to the earth.
The people think him dead as he lies on the sand;
Bermuez left his lance and took his sword in hand.
Ferran Gonzalez knew the blade which he had worn of old,
Before the blow came down, he yielded and cried, "hold!"

Bien en dos lugares el astil le quebró;
Firme estido Pero Bermuez, por eso nos' encamó;
Un colpe recibiera, mas otro firió;
Quebrantó la boca del escudo, apart gela echó;
Pasògelo todo que nada nol' valió;
Metiol' la lanza por los pechos, que nada nol' valió;
Tres dobles de loriga tenie Fernando, aquestol' prestó;
Las dos le desmanchan, è la tercera fincó:
El belmez con la camisa è con la guarnizon
De dentro en la carne una mano gela metió;
Por la boca afuera la sangrel' salió.
Quebraronle las cinchas, ninguna nol' ovo pro;
Por la copla del cavallo en tierra lo echó,
Asi lo tenien las yentes que mal ferido es de muert.
El dexó la lanza, è al espada metió mano.
Quando lo vio Ferran Gonzalez, conuuo à Tizon.
Antes que el colpe esperase, dixo, "venzudo so,"
Otorgarongelo los Fieles, Pero Bermuez le dexó.

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Antolinez and Diego encountered man for man,
Their spears were shiver'd with the shock, so eagerly they ran.
Antolinez drew forth the blade which Diego once had worn,
Eagerly he aimed the blow for the vengeance he had sworn.
Right through Diego's helm the blade its edge has born,
The crest and helm are lopt away, the coif and hair are shorn.
He stood astounded with the stroke, trembling and forlorn,
He waved his sword above his head, he made a piteous cry,
" O save me, save me from that blade, Almighty Lord on high ! "
Antolinez came fiercely on to reach the fatal stroke,
Diego's courser rear'd upright, and thro' the barrier broke.

Martin Antolinez e Diego Gonzalez firieronse de las lanzas ;
Tales fueron los colpes que les quebraron las lanzas ;
Martin Antolinez mano metió al espada ;
Relumbra tod' el campo, tanto es limpia è clara.
Diól' un colpe, de traviesol' tomaba ;
El casco de somo apart gelo echaba ;
Las moncluras del yelmo todas gelas cortaba :
Alla lebó el almofar, fata la cofia legaba ;
La cofia è el almofar todo gelo lebaba ;
Raxól' los pelos de la cabeza, bien à la carne legaba.
Lo uno cayó en el campo e lo al suso fincaba.
Quando deste colpe ha ferido Colada la preciada,
Vió Diego Gonzalez que no escaparie con alma.
Bolvió la rienda al cavallo por tornase de cara.
Esora Martin Antolinez recibiól' con el espada.
Un colpel' diò de lano, con el agudo nol' tomaba.
Dia Gonzalez espada tiene en mano, mas non la ensaiaba.
Esora el Infante tan grandes voces daba,
" Valme, Dios glorioso, Senor, è curiarm' desta espada ! "
El cavallo asorrienda e mesurandol' del espada,
Sacól' del moion, Martin Antolinez en el campo fincaba.
Esora dixó el Rey, " venid vos a mi compaña,

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Antolinez has won the day, though his blow was mist,
He has driven Diego from the field, and stands within the list.
I must tell you of Munio Gustioz, two combats now are done;
How he fought with Assur Gonzales, you shall hear anon.
Assur Gonzalez, a fierce and hardy knight,
He rode at Munio Gustioz with all his force and might;
He struck the shield and pierc'd it through, but the point came wide,
It passed by Munio Gustioz, betwixt his arm and side:
Sternly, like a practis'd knight, Munio met him there.
His lance he level'd steadfastly, and through the shield him bare;
He bore the point into his breast, a little beside the heart;
It took him through the body, but in no mortal part;
The shaft stood out behind his back a cloth-yard and more;
The pennon and the point were dripping down with gore.
Munio still clench'd his spear, as he past he forc'd it round,
He wrench'd him from the saddle, and cast him to the ground.

"Por quanto avedes fecho, vencida avedes esta batalla."
Otorgangelo los Fieles que dice verdadera palabra.
Los dos han arrancado: direvos de Muño Gustioz
Con Asur Gonzalez como se adobó:
Firiense en los escudos unos tan grandes colpes:
Asur Gonzalez, furzudo è de valor.
Firió en el escudo a Don Muño Gustioz.
Tras el escudo falsóge la guarnizon;
En vacio fue la lanza, ca en carne nol' tomó.
Este colpe fecho, otro diò Muño Gustioz,
Tras el escudo falsóge la guarnizon.
Por medio de la bloca del escudo quebrantó.
Nol' pudo guarir, falsóge la guarnizon.
Apart' le prisó, que non cabel corazon.
Metiòl' por la carne adentro la lanza con el pendon.
De la otra part una braza gela echó:
Con el dió una tuerta, de la siella lo encamó,

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His horse sprung forward with the spur, he pluck'd the spear away,
He wheel'd and came again to pierce him where he lay.
Then cried Gonzalo Asurez, "For God's sake spare my son!
"The other two have yielded, the field is fought and won."

Al tirar de la lanza en tierra lo echó.
Bermeio salió el astil, è la lanza è el pendon.
Todos se cuedan que ferido es de muert.
La lanza recombrò è sobrél se paró.
Dixo Gonzalo Asurez, nol' firgades por Dios.
Venzudo es el campo quando esto se acabó.

THE END.

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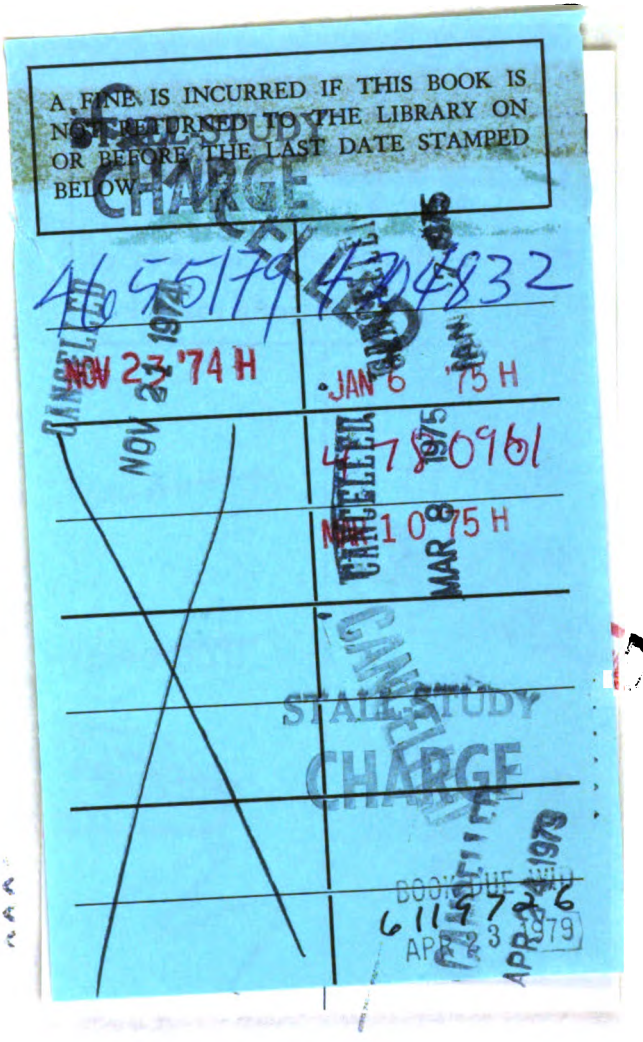
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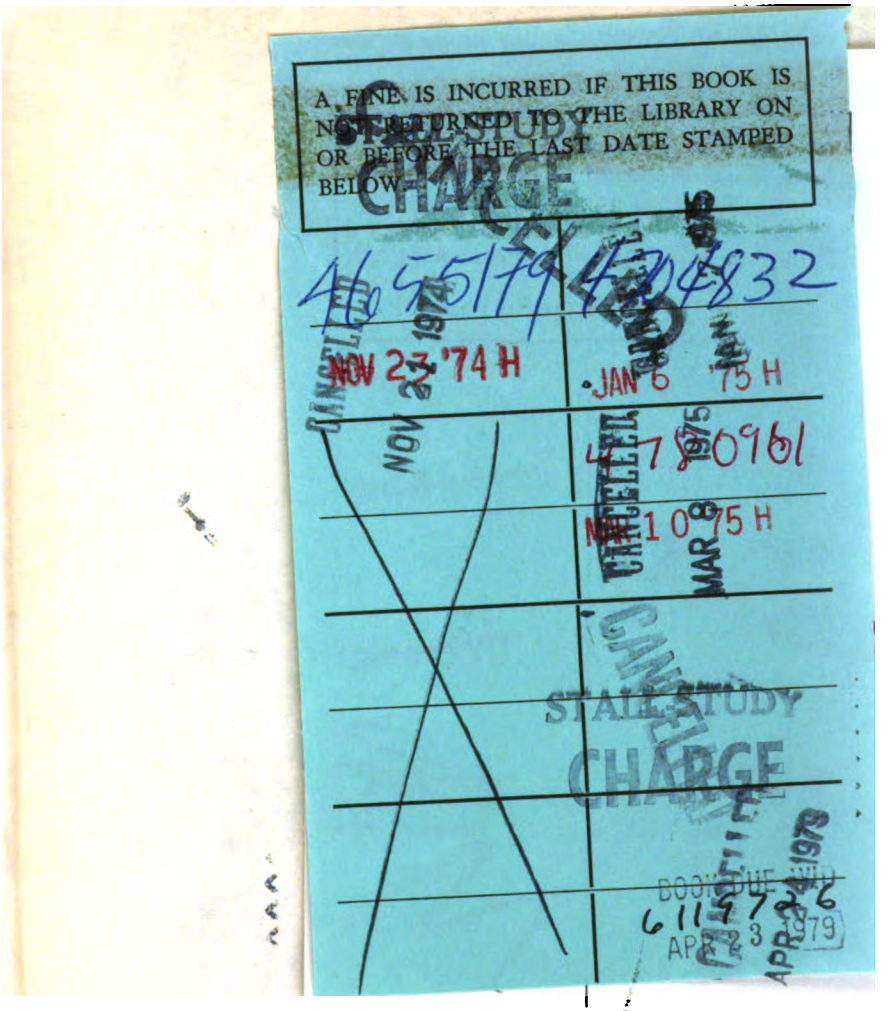
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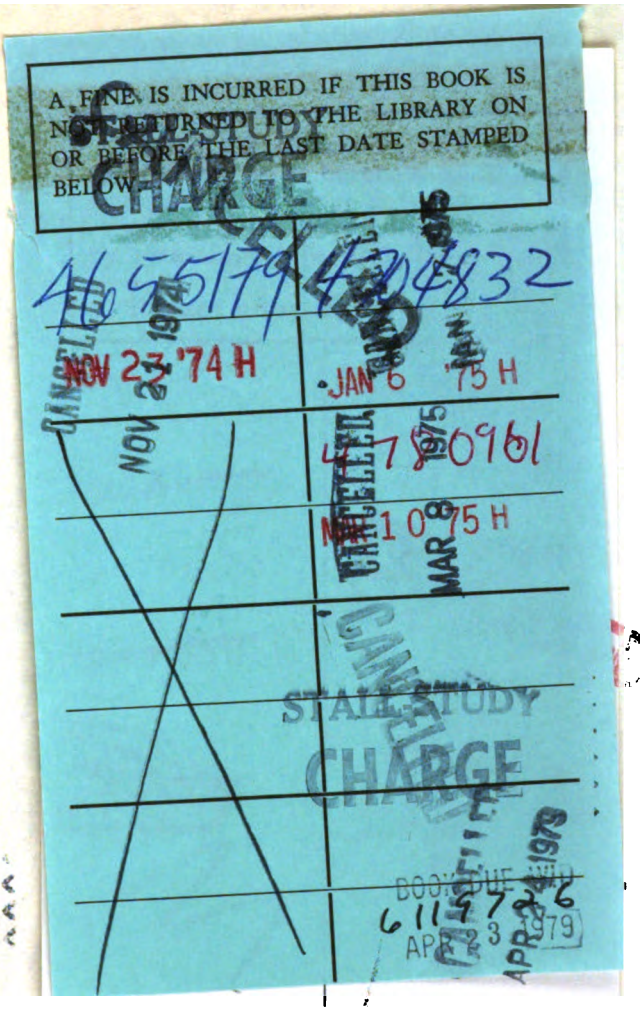
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